

THE

# Baptist Magazine.

FEBRUARY, 1823.

## MEMOIR OF THE REV. JOSEPH PHILLIPS,

LATE MISSIONARY TO THE ISLAND OF JAVA.

(Continued from page 5.)

To prepare him for the duties of a Missionary life, the Committee of the Baptist Missionary Society sent him to the Academy at Bristol, under the care and direction of the Rev. Dr. Ryland. He arrived there February 17, 1815, and preached the first evening at Cheese-lane, "a place opened by Mr. Chamberlain, the Missionary, when a student at Bristol."

The first entry in his Diary, when he entered the Academy, shows the devotional state of his mind.—"How pernicious are the effects of levity! It is a growing evil. One repartee in company produces another, and its contaminating effects are often felt through a large circle. It is a kind of trifling which unhinges the mind, and tends to stifle the desires of the heart towards God. O Lord, keep me near thyself. May I seek happiness alone in thee; and seek my happiness in thee; enjoy much of thy loving-kindness, which is life, and thy presence, which is better than life itself."

During the time he was at Bristol, his application and acquirements obtained the approbation of his tutors, who sent the most respectable testimonials to

the Committee, of his talents and literary acquirements.

His public designation to the work of a Missionary took place at Eagle-street Meeting, July 30, 1816. On this service he remarks: "May the ministry which has been committed to me by faithful men, never be lightly esteemed by me. May the desires which I then uttered in the presence of God, angels, and christians, be fully accomplished. May the love which I then professed towards the Redeemer, and towards the souls of men, be never suffered to diminish; but as I approach towards that day in which I must resign my trust, may my self-denial, my zeal, my humility, my faith, and every christian grace, increase. O Spirit Divine, let thy sacred influence never be withdrawn from me; let me ever remember my entire dependence upon thee. Let me not grieve thee by any inconsistency in my conduct; but be so strengthened and supported, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus and his faithful servants, to testify the gospel of the blessed God. What was there in me, O thou gracious

Spirit, that thou shouldst condescend to employ me in thy service? May the whole course of my conduct be such as thou shalt approve. May I never forget my obligations to thee, or to the church of God. May souls be increasingly precious in my sight; and if it be for thy glory, grant a measure of success to thy unworthy servant, that it may be evident thy hand is with him to do him good. Let him not rest satisfied with the professions of attachments to thee, which have this night been made, but let his life prove one continued comment on those parts of thy word in which the duties of thy faithful servants are portrayed. And Oh, may he, in the several important stations he now sustains, be all that a man who fears God ought to be. He feels his weakness; he is almost overwhelmed when he reflects upon the awful responsibility which is attached to his public character; but let the communication of thy favour be granted, and he shall be enabled to save both himself and those who may hear him."

August 10, accompanied by his wife, he joined the ship *Jane* in the River, bound for Batavia. Speaking of this event, he says: "I will not attempt to describe the feelings of my mind on taking my last look at the friends who had accompanied us to the ship. I rejoiced that my dear wife was so wonderfully supported. Prayer that had been offered for us both without ceasing was heard, and surely we received answers of peace. A composure of mind exceeding any thing I could have anticipated was granted to both; the Lord be praised!"

While on his voyage, he completed his twenty-third year.

One extract from his Diary will prove that his character as a christian was improving, and the state of his mind suited for the work which he was sent to perform in the Island of Java,—“to turn men from darkness to light, and from the power of Satan unto God.”

Nov. 20.—“O for more *humility* of heart! How inconsistent does my conduct appear with my acknowledgments in prayer. Lord, subdue the rebel self! I find that I am apt to lose sight of the end which I ought to have in view in my literary acquirements;—doing all to the glory of God. This is a lesson which I have yet to learn. I would pray that every thought, desire, and pursuit, may be in unison with the word of God; for it is only when I desire to promote his glory by every acquisition, that I can expect his blessing.”

During the first part of his time in Java, he enjoyed good health, and his exertions were great and various;\* but while communicating evangelical truth to that idolatrous land, and preparing to give the scriptures to the Javanese, highly esteemed by the most respectable of the Europeans resident there, as appears from many letters which were sent him by them, and by various acts of kindness and respect, his work was suddenly arrested by that wasting disease which seized him, and rendered him incapable of proceeding in the labours which had engaged all his energies, and engrossed all his affections.

The first news of this afflictive circumstance was communicated

\* See Baptist Magazine, 1818, pp. 118, 433, and 473.



to the Committee by letters brought home by himself. Upon which the following resolution was passed, highly creditable to the character of our departed brother.

*Extracts from the Minutes of the Baptist Mission.*

Oct. 1819.—“A letter was read from Mr. Joseph Phillips, dated on board the Broxbournebury, off Portland, October 3, 1819, announcing his return from Java in a debilitated state of health.

“Resolved. That the Secretaries be directed to express the sympathy of the Committee with Mr. Phillips under his affliction, and to inform him, that from the reasons stated in his own letter, and that from Mr. Robinson, by which it was accompanied, they are satisfied of the propriety of the step which he has taken, and earnestly hope that it may be followed by such a blessing, as that he may be restored to a capacity for resuming his labours.”

Every kind attention was shown him by the Committee. He was encouraged to reside for a time in Bath, and from thence he removed to Reading. Some few letters written during this period of affliction, prove that “the gospel bore his spirits up” in prospect of death and eternity.

While he was at the former place, he began to fear that his affliction would end in death. In his former letters, however, to his relations, he had concealed his apprehensions. On Christmas-eve, 1819, he wrote thus to his father:—“I feel sensible that much, very much, mercy has been mingled with all I have had to taste in the cup of affliction. The Society has been very kind to me, and I am comfortably placed in conve-

nient warm lodgings, while many, as ill as myself, are exposed to the coldness and inclemency of the season, without proper food or medicines, and without the kindness—the pain-dispelling kindness—of a sympathizing friend. Added to all my temporal mercies is that great mercy, the mercy of knowing the hand that afflicts me. Ah! my dear father, I cannot be too thankful for this privilege. I might have been seized with sickness, and at the same time ignorant of God, and a stranger to the blessings of the gospel. But now owing, I trust, to his free unmerited grace, I can say the Lord is righteous in his dealings with me: it is in mercy that he chastiseth me. I can rely on his promise of supporting grace; and if my disease should terminate in death, I hope, through the salvation of Jesus, and the sanctifying influences of the Holy Spirit, I shall be saved. When I reflect on my life past, I am always overcome with the knowledge I have of the many sins I have committed. I feel abashed at my negligence in duties, at my impure motives in actions good in themselves, and at the general want of a devout frame of mind; and I feel a solemn awe upon my spirits at the prospect of meeting my Maker. I cannot derive any pleasure from reflecting upon my good deeds, because none will bear the scrutiny of my own conscience; how much less will they bear the scrutiny of the ETERNAL! The only relief I can gain is, to think of the work of my Redeemer, and how thankful ought I to be that the relief I gain here is *effectual relief!* Yes, father, it is the atonement made by Christ's offering up himself on the behalf of the human race, that furnishes

the ground of relief from the burden of sin! and if we believe this truth, our souls will be justified and considered spotless at the great day of examination. How important then is it that we should believe! The apostles prayed, 'Lord, increase our faith.' We will adopt their prayer, and then we shall meet with their end."

He concludes by urging his father to come to Bath to see him. The concern he felt for the salvation of a bosom friend, to whom he had been under very particular obligations, led him thus to write at the commencement of the year 1820, when he thus opened his heart to Mr. J. L. in a letter, dated "No. 7, Orange Grove, Bath, 4 Jan. 1820.—My spirits have been much affected with reviewing the events of the past year. How mysterious are the ways of Providence! I never felt so much at the entering of any new year as I have done at this period. I have had a sort of trembling anxiety for the future. But God, I trust, will support and strengthen me. I cling to earth, my life seems of importance to my family; but if it be the will of the Almighty to remove me early in life, I hope cheerfully to acquiesce:—my religious principles support my mind. I have no alarming dread of death. I have, however, a solemn awe on my mind whenever I think of dissolution, and I would not be without this feeling, because every circumstance connected with the event is solemn and momentous. But the christian doctrine, of the atonement affords a firm foundation for my hope of safety, and of acquittal at the tribunal of HIM who is the Judge of all the earth. "Ah! my dear Joseph, let it occupy a portion of your time

and attention, to become acquainted with that grand feature of christianity, the doctrine of salvation through the MERITS OF JESUS. I make no apology for addressing you thus: it is the only way in which my heart can now utter its friendly feelings towards you. Endeavour to urge my father to pay me a visit for a few days: I have had an irresistible desire to see him for a month past.

"I have now to request, that whatever unfavourable impression this scrawl may make on your mind relative to my health, you will be very cautious about showing it to my father, or sister, or mother: \* I fear my desire to see my father, will excite their fears too much."

In a letter written by his surviving widow, Mrs. Phillips, she says, "His worth can be but little estimated. His zeal for his Divine Master's cause lasted to his latest breath; and in the last prayers he was heard to utter, he earnestly implored that God would raise up others to fill up his place. 'Let all that know me,' he said, 'be told, that had I ten lives to lose, I could wish they had been spent in the Java Mission.' And when the cold hand of death arrested him, he emphatically exclaimed, 'I could have wished to live longer in the cause of God, to have seen the Javanese possessed of a Bible; but all is well. God has other instruments. I have now nothing to do but to die. I have said all I wish to say;

'A mortal paleness on my cheek,  
'But glory in my soul!—

'A guilty, weak, and helpless worm,  
On thy kind arms I fall.'

This excellent woman, of whom he was very fond, died a few weeks since.



I have not an anxiety: all is well!" He died at Reading, June 14, 1820, and was buried on the following Lord's-day, June 25: his funeral sermon was preached at the Baptist Meeting by the Rev. Mr. Winterbotham, from Psalm xvi. 10, *Be still, and know that I am God.*

"He bequeathed the pocket Bible, which was presented to him at his designation by the children of the Eagle-street Sunday-school, which he prized as his chief and invaluable treasure, to be given to his darling girl, when she should be old enough to know its use, and very emphatically said, 'Let her know that her father was a Sunday-school teacher.'"

A funeral sermon was preached for him by his pastor at Eagle-street Meeting, from John iii. 16, *God so loved the world, &c.*

Thus the short but useful career of Joseph Phillips terminated: *his sun went down at noon.* The climate of Java injured his constitution, shook his apparently strong tabernacle, and very soon caused it to sink into the arms of death. He had acquired the Javanese language, and made considerable progress in preparing for translating the scriptures into it; a work upon which his heart was supremely set; but his purposes were cut off, his designs were rendered abortive, and the work left to be carried on by his faithful colleague, Mr. Bruckner, who has been very successful in mastering its difficulties, and in translating several books of the scriptures into it.

Mr. Phillips's memory is very fragrant in the church of which he was a member, and in the Sunday-school to which he was so strongly attached. His conduct too, as a Missionary, was

highly approved by the Committee of the Society by which he was employed; and is considered as an example worthy the imitation of other Missionaries. He lived honourably, and died happily, and there is good reason to conclude, received the plaudit of the pardoning and rewarding Saviour, *Well done, good and faithful servant, enter thou into the joy of thy Lord.*

The good providence of God has been eminently displayed since his death over his widow and fatherless child. Mrs. Phillips supports herself by keeping a boarding-school and lodging-house at Margate.

Jan. 14, 1823.

#### INFLUENCE OF THE GOSPEL ON FEMALE SOCIETY.

"But he said, Yea, rather, blessed are they that hear the word of God and keep it." Luke xi. 28.

AMIDST the numerous evils which interrupt the enjoyment and call forth the lamentations of society, it ought to be remembered that our happiness in the present state depends, in a great measure, upon ourselves, and will be diminished or promoted by the complexion of our views and feelings, tastes and dispositions, alliances and pursuits. Though the outward distinctions of birth and fortune, and other accidental variations, may have a powerful effect upon general happiness, the principal sources and ordinary means of enjoyment are distributed with an impartial hand, and are possessed by all classes nearly in the same degree, without distinction of age or sex, community or colour. A mistaken judgment, perverse passions, and groveling sensualities,

divert many from the calm and secret, but certain and substantial enjoyments which are common to all; while exterior splendour, rank, and property, fix their attention upon civil inequalities, and produce effects highly and extensively prejudicial.

From this source arises the spirit of envy, which keeps the mind in restless agitation, magnifies existing evils, deploras a state of subordination, and renders its victim insensible to those comforts which, if rightly used, might yield him a satisfaction far superior to the superficial advantages and envied prosperity of the great.

But the Author of our religion, who spake as never man spake, decidedly forbids such invidious comparisons, and directs his disciples to sources of happiness open alike to the prince and the peasant; from which all classes of society, however circumstanced, may derive pure and lasting enjoyment. Thus, in the course of his ministry, when his doctrine and miracles had drawn around him an immense multitude of admirers, a certain woman of the company, envying the mother of so illustrious a son, lifted up her voice and declared that Mary must be the happiest of women. The sentiment indeed was, in some respects, natural and just, the spontaneous effect of maternal sympathy. Every mother whom providence has favoured with a son eminently endowed with genius and talent, virtue and piety, may be supposed to feel similar emotions, when she beholds him rising to fame, passing through life with dignity and wisdom, acquitting himself with peculiar credit, gaining applause, and rising to glory. The sensa-

tions of delight, mingled with solicitude, which thrill through every nerve as she follows him in his career, are best appreciated by those who have long been familiar with a mother's tenderness and a father's care. Like the matrons of Greece and Rome, whose sons were distinguished in the school and forum, the senate or the field, she will doubtless receive the congratulations of her own sex, on the honour and happiness of having so illustrious a son. But a eulogium of this kind is for the most part coupled with envy; and by its humiliating contrast, renders the less fortunate more sensible of their depression. It is also forgotten that the envied themselves often stand on a dangerous elevation, from which some sudden catastrophe may remove them, producing anguish as deep, lasting, and irreparable, as their distinction was pre-eminent and fleeting. Such indeed was the case of Mary, whose peculiar blessedness as the mother of our Lord according to the flesh, was, in a short time, so deeply embittered by the anguish flowing from his crucifixion. Our Lord, therefore, hearing the woman's exclamation, and perceiving the effect of envious comparisons, called her attention from circumstances over which we have no power, to the common, but superior happiness connected with religion; "Yea, rather, blessed are they that hear the word of God and keep it!"

In confirmation of this sentiment, we might appeal to the testimony of experience, and to the general influence of the gospel in improving the morals and happiness of mankind. While the Mohammedan imposture overspreads the world like a pesti-



ferous Samiel, sweeping away every thing valuable from the earth, the christian doctrine has pursued its course like an angel of God, a messenger of mercy, filling the vallies, and levelling the mountains, making the crooked straight, and the rough places plain, strowing her path with flowers, striking the flinty rock, and causing streams to flow in the wilderness. Its general influence is highly favourable to happiness; while its effects in ameliorating the condition and enlarging the enjoyments of its female votaries, have in all ages been remarkable. Whether we review the state of society among the ancients, as exhibited by credible historians, or survey the social and moral condition of different nations in our own time, nothing will strike us as a more decisive proof of the benignity of our religion, than the superior state of female society in christian nations, rising in knowledge, virtue, and happiness, in proportion to the spread of christian principles. Amidst all the varieties of custom, character, and climate, its effects in this respect are uniform and invariable, operating in the same way in every community, rank, and age. Whether the standard of the cross be erected in the crowded regions of the East, among the barbarous hordes of Africa, the savage tribes of the New Continent, or the numerous islands that overspread the bosom of the South Seas, its claims are no sooner owned by any considerable number of the population, than it emancipates the weaker sex from moral debasement and civil oppression, and becomes the guardian of their interests and felicity.

By promoting civilization, social order, and general bene-

volence, christianity has had a favourable influence on female happiness. In proportion as mankind sink into a barbarous and savage state of society, their animal propensities become turbulent, tenderness and sympathy give place to the violence of passion, and their manners are ferocious and disgusting. Neither governed by fixed laws, nor restrained by a sense of justice, their contracts and engagements depend chiefly on selfishness and caprice; while superior strength, conferring a supposed right of absolute dominion, reduces the weaker sex into abject slavery, from the insults and cruelties of which they have no redress. Hence it happens, in savage countries, that the most laborious and degrading occupations are assigned to the women, while their lords follow the pleasures of the chase, or repose in indolent security. But civilization, wherever it extends, curbs the violence of passion, teaches men to govern their propensities, renders their manners mild and obliging, and gives to the weak and defenceless the security of public opinion and established laws. In proportion, therefore, as nations become civilized and enlightened, the condition of females is improved, the natural order of society exempting them from the more laborious occupations, assigning to their charge the duties of domestic life, and promoting their improvement, influence, and happiness.

Now christianity not only tends to civilize barbarians, but improves the taste, principles, and habits of the more civilized and polished nations. By delivering its disciples from the debasement of sensuality and indolence, and leading them to the due

exertion of their faculties, in a noble emulation to rise above the ruins of a fallen world, it encourages every good plan, enlarges and multiplies their comforts, elevates their manners, and refines their happiness. It not only favours efforts of genius, literature, and science, but abolishes pernicious customs, supports works of real utility, confirms the basis of justice and benevolence, and perpetuates by divine sanction the order of social intercourse, and the virtue and repose of domestic life. Hence, we perceive that many shameful and pernicious practices, sanctioned by the Greeks and Romans in the most polished periods of their history, are not to be endured in christian communities, whose manners and customs are more consistent with purity, and more conducive to the interests of the weaker sex. But the gospel has further contributed to female happiness, by abolishing polygamy, and restoring the marriage law to its original purity. In every nation where pagan superstition, and Mahomedan imposture have been established, the law of marriage is loose and uncertain; while the men are permitted to multiply their wives according to their caprice or property, often without the consent, or contrary to the wishes of the other sex, whose persons are seldom at their own disposal. Now the least reflection may convince us, that a practice of this kind must be very pernicious, proving little better than legalized prostitution, in which the true happiness of the conjugal relation is unknown.

But, happily, the religion of Christ has abolished this custom, and restored the marriage law to its original purity, telling us, that

neither polygamy nor arbitrary divorce can be admitted, but that every man must retain his own wife, and every woman her own husband. Thus christian females, by the laws both of God and man, enter the marriage state by their own choice, not to be dismissed at pleasure, but to share for life in the property, honour, and society of their husbands, as confidential friends, wedded companions, and helps meet for them in the different scenes and circumstances of life.

It is indeed a fact, that the happiness of the married is often embittered by unkindness; while infidelity to the solemn vow is a crime, of which too many even in christian countries are guilty. But these are exceptions to the general rule, transgressions of the christian law, which incur universal censure, and from the effects of which every possible guarantee has been provided. The connubial state is fenced around by every part of the christian doctrine; while the pernicious customs before mentioned are legalized in heathen nations, as the common destiny of females in all classes, from the baneful effects of which they have no remedy. In this respect, therefore, christian females owe to the gospel an obligation, which few seem sufficiently to appreciate.

But it has still further increased their happiness, by an acknowledgment of their just rights, with the rank and influence assigned them in society. In savage nations, where might is supposed to constitute right, the physical weakness of the other sex is deemed a sufficient proof of the mental inferiority, civil debasement, and domestic subordination for which nature de-



signed them. But under the mild influence of christianity mankind learn that muscular strength can never justify oppression, nor furnish a plea for degrading females from their proper rank, or depriving them of those inalienable rights to which they are naturally entitled. It allows that the sexes were designed for different spheres of duty and usefulness, and concedes a relative superiority to the husband, as master of the family. But at the same time it maintains, that females have the same right to judge for themselves, to follow the dictates of their own conscience, to dispose of their own time and persons and property, to form such connections in life as they may think fit, consistently with prudence and virtue, and to share alike in all the rights and immunities, civil and religious, personal and relative, which human institutions and Divine Providence may confer. Thus christian females, instead of being concealed from the public eye, or denied the pleasures of mental cultivation and social converse, possess in these respects every advantage; and, like the first disciples of our Lord, can assemble in the same sanctuary, engage in the same devotions, unite in the same communion, have their names enrolled in the same record, and be recognized and esteemed as equal partakers of the same privileges. The christian law indeed presupposes a legal subordination in the social economy, when it commands wives to submit themselves to their own husbands. But it denies to husbands a right to tyrannize, when it commands them to love their wives, and be not bitter against them. It renders the relation indeed perfectly

reciprocal, making the duties and claims of both commensurate, and their several interests coexistent and inseparable.

By these means, the general state of female society has been greatly ameliorated wherever christianity has maintained its ground. In our own country especially, these advantages have been long and eminently enjoyed, and are now identified with the ordinary laws and general manners of the community. In many cases indeed, they fail to produce any considerable degree of domestic happiness, in the absence of real personal religion, the effects of which on the female character, when chosen in early life, are uniformly beneficial. But the common aspect of society, under the mild radiance of the gospel, is by no means an unimportant proof of its moral excellence, and divine authority. This fact alone should silence the reproaches of infidelity, and secure an advocate for the christian cause in every patriot and philanthropist. It should at least awaken in the bosom of the British fair a sentiment of ardent gratitude to the Author of so benign a system, and inspire them with a steady and well-directed zeal for its wider extent and universal predominance.

T. F.

Harlow, November, 1822.

*Extract of a Letter from the Rev. R. Hall, Sen. of Arnsby, dated July 9, 1785, to the Rev. Dr. Ryland.*

"I have been much worse since you were here, than ever you saw me, and in some respects, than I ever remember to have been. Thursday week was a happy day to my mind; but

my wife and all about me expected it to be my last. A fit with a violent fever, which lasted all day, so affected me, that I had no knowledge nor recollection of any thing which I said, or which was said to me. But what passed through my mind is deeply impressed there, and it terminated in three things;—thankfulness to God for long, and vast, and various favours; a desire now to depart, and be with Christ; and the idea, that I now could be well spared by all, the church, my family, and friends. I thought of all with regularity joined with supplication, but I did not want to see any one. I have since been better, and continue so, but exceedingly feeble and sinking. Our people are alarmed, and do not seem willing to part yet, if the Lord please to spare. They in a manner insist on my applying to a physician, which I am inclined to do. Pray for me, that my faith fail not. O brother, Christ has been a good master, and a dear friend to me. Cleave to him, and act for him, while you are able; and the Lord grant encouragement and success."

*From the same to Dr. Ryland.*

July 30, 1787.

"I am yet in a state of confinement; my leg is very painful. My daughter has been very ill these last nine days. It has been a singularly trying time. I have been distressed for my dear wife, but she has been supported under all her fatigue beyond expectation. God has been very good indeed to us amidst it all. I had a painful but delightful time yesterday week, in standing to preach from Acts xxvi. 22,

'Having obtained help of God I continue to this day.' Yesterday I had greater pain than before, but had some solemn sweetness from these words, Rev. xix. 26, 'On his head were many crowns.' After sermon two men and a woman spoke their experience before the church, with entire acceptance. But whether I shall be able to baptize them next Lord's day is uncertain. On the preceding Sabbath a good young man, as we think, was constrained to stop, and with many tears to tell me of his soul's being set at liberty. I hope he will ere long follow the Lord in his ordinance, which he was convinced was his duty. Some others are expected. May the Lord enable them to go forward with resolution, crying, 'Hinder me not,' and keep us all near himself! O brother! what a vast quantity of bitters will a little of God sweeten!"

*Letter from the Rev. Mr. Newton to a Baptist Minister.*

June 5, 1787.

DEAR SIR,

I am sorry to return a negative to any thing you ask, yet I must with respect to the meeting-house at Moulton. My connections among the Dissenters brought so many things of this kind in my way when I first came to London, and the wants of the poor and distressed in this city and neighbourhood are so many and great, that for some years past I have uniformly declined taking any concern in applications for places of worship. To build such places is doubtless a necessary and good work, but *non omnia possumus omnes*. Many more persons and families in trying situations occur to me than



I can attend to, and to such as these I must confine myself; and therefore that I might give no offence by a supposed partiality, I have been obliged to dismiss my friends who have called on me when collecting for buildings, all alike, with good words and good wishes. If I should get any thing by occasionally mentioning the case in company, I will let you know; but it is more than I expect, as every body in the line of my connections is in a manner overdone. I often think of you, and I think of you as burdened, but I know there is a mighty arm near to support you, and to sanctify all your trials. The Lord will do you good by them, both as a christian and as a minister. When the shepherd is much exercised, it is usually well for the flock. 2 Cor. i. 3—6. And some of our afflictions perhaps befall us for the sake of our people, that we may be reminded and enabled to speak to their feelings, by what we feel ourselves. In this way the tongue of the learned is acquired, and skill to speak a word in season to the weary. Settle it in your heart, my friend, that the Lord does all well, all for the best. Believe it now, and in due time you shall plainly see it, and praise him equally for giving and for taking away.

Time is short, and the nature of our employment while it lasts is well suited to raise our thoughts above the little concerns of such a life as this, to fill us with great ideas, to inspire us with great aims, to animate us with great prospects;—the love of Christ; the worth of souls; the honour of being instrumental in their recovery; and a glorious endless state of happiness. How light must our present sufferings

appear, when weighed in the scales of the sanctuary against these things! Let us not be weary in well doing, for in due season we shall reap, if we faint not.

We love you, Mr. and Mrs. Trinder, Dent, Wykes, and all our old friends at N. Pray tell them so, as they come in your way, and assure yourself that I write and mean with an emphasis, when I subscribe myself

Your very affectionate friend  
and brother,

JOHN NEWTON.

## REPLY TO A REVIEWER.

MR. EDITOR,

In a review of a recent republication in defence of Infant Baptism, "originally published more than forty years ago," by Mr. Bottomley of Scarborough, contained in the Evangelical Magazine for December, p. 484, is a passage which you will permit me respectfully to notice. "The venerable Author" is cited by the Reviewer as stating in his Preface, that "of late years he has been much gratified in reading accounts of the baptisms of men and women in heathen lands, by various missionaries from the London, Moravian, Wesleyan, and Church of England Societies. He well knows that such missionaries would not oppose the baptism of such *infants* of baptized persons as were as incapable of rejecting, as they were of believing and professing the gospel. But he has not yet read in any *Baptist Reports* of any *households* being baptized. In the reports of apostolic missions and baptisms, all who read the acts of the apostles must have read such specifications."

I beg to reply:  
1. That it is highly probable that the Baptist Missionaries have baptized many *households*, though they may not think proper to *exhibit* the circumstance to their fellow-christians, as containing an argument for their practice.

2. That, if it would afford the venerable Author any gratification to read from the pen of a Baptist of *households* baptized, I can assure him that not so far from Scarborough as the fields of missionary labour, I myself (though somewhat younger than the first edition of Mr. B.'s pamphlet) have baptized at different times per-

sons who composed *seventeen* whole *households*, i. e. husbands and wives *having no children*, and parents and children *where there have been no infants*,—all professing the faith of Christ.

3. That Mr. B.'s argument may thus be reversed: That in reading *Pædobaptist reports*, we often meet with the baptisms of *infants*, as well as of adults; but in the "specifications" of the apostles, though they speak of the baptism of several thousands of adults, they nowhere mention the baptism of even one infant.

R. P.

Newcastle upon Tyne.

## Juvenile Department.

### BAPTISMAL FONTS.

FONS, or font, means a spring of water, and by a natural transition may be used to denote a stream, a rill, a brook, or a running water. This term was by the fathers of the primitive church applied to the lake, river, or stream, in which converts to the christian faith were baptized, in the name of the Father, and of the Son, and of the Holy Ghost. As the gospel extended, and the number of its converts increased, artificial fonts were used in the room of natural ones; yet, as in all inhabited countries, places are to be found in which baptism, according to the apostolic plan, might be administered, it is probable that the use of artificial fonts was not so much a matter of necessity, as a departure from the simplicity of christian baptism.

It must, however, be admitted, that artificial fonts in many instances may be more convenient

than natural ones; and that, if the mode and the subject of baptism be what the scriptures direct they should be, it is of no importance whether the water in which it is performed, be contained in a place prepared by nature or by art.\*

At a very early period of the gospel places were built, distinct from those for public worship, in which fonts were made for this purpose. Eusebius, describing the church of Paulinus at Tyre, says, that when the artist had finished that famous structure, and completed its internal decorations, he commenced the building annexed to it, which was chiefly for the use of such persons as needed purgation by ablation with water and the Holy

\* CAMDEN, in his *Brittania*, mentions a *font* of greenish stone, in a church at Bridkirk in Cumberland, sufficiently capacious for immersing the adult. There is an Engraving of this font, with the Teutonic characters on it, in Gough's Edition.



'Ghost.' Cyril, bishop of Jerusalem, in describing a font, represents it as a separate building, which had its porch, or ante-room, where the catechumens delivered their renunciation of Satan, and their confession of faith in the Son of God; and also its apartment where baptism was administered.

Augustine also intimates that fonts originally contained apartments for the use of males and females. Baptism's being by immersion rendered it necessary to have a large reservoir, or font, to contain the water for that purpose. Some of the buildings thus erected were so capacious, that councils have held their sittings in them. They were also used as schools, where catechumens received instruction previously to their being baptized; from which circumstance, and from the benefit supposed to be received by this sacrament, the font was called *Divine illumination*.

The word baptistery comprehended the whole of the building, including the dressing-rooms and other apartments; but font was used to signify the receptacle for the baptismal water. The learned are generally agreed that anciently there was but one baptistery in a city, and that the churches possessing them were called *baptismal churches*, in which baptism was administered with lighted tapers by the bishop, and by the presbyters commissioned by him for that purpose, during the vigils of Easter and Whitsuntide. Yet in cases of urgent necessity, and in such only, a dispensation was granted for performing this rite at other times. In some places salt was used as a symbol of purity and wisdom, and with this view was thrown into the mouth of the baptized

person; and a double unction we are told was every where used in the celebration of this ordinance, one preceding its administration, and the other following it. The persons admitted into the church by baptism, in addition to the superstitions which already prevailed, were afterwards obliged to appear for seven days clothed in white garments.

When christianity became more general, great difficulty was experienced among christians because there were so few baptisteries; and they were in consequence allowed to be erected at the discretion of the bishop in many parochial churches.

In the twelfth century, Thurston, archbishop of York, founded a monastery near Rippon in Yorkshire, and named it *ad fontes*, or *monasterium de fontibus*; and in the thirteenth century, the abbot of the house, John de fontibus, was bishop of Ely. Baptisteries were usually dedicated to John the Baptist, and were called *St. John ad fontes*. It appears that infant baptism was introduced into the church by a misunderstanding of the words of our Lord, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*. It was thought that water in this passage is to be understood literally; and that if any one died without baptism, whether infant or adult, he could not be saved. This made parents anxious about the safety of their children; and therefore if they were afflicted, and in danger of death, they presented them to the bishop to be baptized. When this practice was adopted by professing christians in general, the necessity for spacious fonts ceased, and smaller ones were substituted in their room.

Before the coming of Augustin at the head of forty Benedictine monks A. D. 596, there were christian churches in this country; when he came he brought Monachism with him, which he wished the British christians to adopt; but they refused, because one of his requisitions was that they should give baptism to their children. Ethelbert, king of Kent, was the first convert of Augustin. Being of a mild and gentle temper, he had no idea of driving men into religion. He was baptized himself, but he did not at first attempt to oblige his subjects to follow his example. It is however said, although he was mild and gentle by nature, that after his conversion he imbibed maxims of fraud and force from those who should have taught him the benevolence of the gospel. This is a probable case; for if men receive only a set of notions into their heads, instead of the love of God into their hearts, they may easily be transformed into zealous bigots for those notions; and though quiet and gentle before, yet afterwards they may become violent persecutors of real religion. Augustin is accused of having caused the murder of twelve hundred British christians, and of forcing on the pagans monachism, with which infant baptism was connected.

Foreign customs and laws were then imported into England, and every parish was ordered to provide a font for the baptism of children. But Rome herself did not in this instance attempt to obliterate the true idea of baptizing from the minds of her spiritual vassals. That the fonts were intended for the *dipping* of these children, is evidently proved by their size, and by the

rubrick of the church of England respecting them. It was left for after ages to discover that sprinkling was baptism, and that dipping does not necessarily enter into the essence of it. In modern practice the font generally remains, but a basin of water set in it serves the purpose; which, on the supposition that infants are the proper subjects of baptism, and that sprinkling is the scriptural mode of its administration, must be allowed to be an improvement of the ancient practice. Why should there be a large font filled with water, if a small basin, containing but a very little, will do as well? or why should a child be dipped all over in it, to the great inconvenience of the nurse, if the sprinkling of a few drops on the face, and the marking it with the sign of the cross on the forehead, will answer the same purpose? Had this been discovered sooner, the early christians might have saved themselves the labour and expense of building large baptisteries, and also of providing spacious fonts. But it is said that every generation grows wiser than that which preceded it: we may therefore expect greater wonders still. The minds of men, especially those of *bishops* and *priests*, have always been fruitful in devising means to accomplish their own ends, and much carnal policy has been displayed where nothing but true simplicity and godly sincerity should have appeared. By their inventions they have corrupted the most sacred things; hence came *Mystery*, *Babylon the great*, *the mother of harlots*, and *abominations of the earth*.

In the time of Queen Elizabeth, the governors of the episcopal church in England, did in effect



prohibit sprinkling, by forbidding the use of basins in public baptisms. The churchwardens were to see that in every church there was a holy font, *not a basin*, wherein baptism was to be administered, which font was to be kept *comely and clean*. Sprinkling was not allowed, except as in the church of Rome, namely, in cases of necessity at home; when a child, born after one Sunday or festival, was not likely to live till the next.

Fonts were generally made of stone; the reason for which, according to the Romish writers, was, that as water issued out of a rock, as a type of baptism, so Christ, who is the fountain of living water, is also a rock, and the chief corner-stone. Instances, however, occur of their being made of lead; and in the church at St. Albans there is one of solid brass, the inscription on which informs us, that Sir Richard Lea, Knight, master of the pioneers, brought it from Scotland, among the spoils of that country, and presented it to that church. This we are told is the font in which the kings of Scotland were baptized. Fonts, in different parts of the kingdom, have attracted the notice of antiquarians, and a description of many of them has been given to the public. That in the upper church of Lewes in Sussex is barrel-shaped: the convex part is ornamented with fret-work, and other things highly expressive of its curious workmanship. The next in point of antiquity to this, and others of the same make, are those of a quadrangular or circular form, placed upon a single central shaft, encompassed with pillars, or having a small column at each angle. Of the first kind is that at Berkeley in Gloucester-

shire; of the second are those of Hempstead and Ozleworth, in the same county. The next in antiquity are decorated with historical or emblematical bas-reliefs. At Everingham in Yorkshire there is a very antique font, ornamented with Saxon carving, and another at Alphiston in the county of Devon, bearing the figures of birds, beasts, and sportsmen. The last we shall mention are those ornamented with figures of the apostles. Such is that at Kiddington in Oxfordshire, which is said to have been removed from Islip in the same county, and to be the very identical font in which King Edward the Confessor was baptized. That in which the present royal family of England is baptized is made of silver, and is double gilt. The town of Plymouth made a present of a large silver font to King Charles the Second, which, as to value and magnificence, is equal to the former. The reason that fonts came into disuse, was the superstition of the people respecting the water contained in them. After the ceremony of baptism was over, they frequently took this water to the houses of the afflicted, with a view to perform miraculous cures by its supposed efficacy. On the abolishing of the liturgy in the time of Cromwell, and the substituting of the directory in its stead, an order was issued by the parliament for the removal of fonts out of the churches, and for the substitution of basins in their stead. Many of them were then sold for horse-troughs, and other ordinary uses; but at the restoration of royalty to this kingdom, many were repurchased, and again set up in their respective churches. At the present time fonts are almost useless, and seem to stand only

to show what was the practice of former ages.

When men lost sight of the nature and importance of believers' baptism by immersion, they indulged in various conjectures and fancies about it; an institution the most plain and simple in its nature; the spirituality of which is declared in the scriptures, was made to answer the purposes of designing and ungodly men. The church was incorporated with the state; national establishments were formed; and thus the man of sin rapidly advanced to maturity. In this deplorable condition the Reformers found things when they, by the grace of God, awoke to sound the alarm of danger, and to blow the trumpet of the gospel in the ears of mankind. These men did many things worthy of their character; religion, by their means, was delivered from a heavy load of ceremonies; but the principles of religious liberty, and the true nature of christian ordinances, could not be expected to be understood all at once. Therefore persecution for conscience's sake did not immediately cease; and infant sprinkling was incorporated in the creeds, canons, and rituals, of reformed churches, where it remains to the present day, and probably will remain until the whole economy of national establishments be swept from the christian church.—*Rees's Encyclopedia. Robinson's History of Baptism. Mosheim's Ecclesiastical History. Picture of London.*

GREEN.

*Vicar of Madely and the Duellist.*

Mr. Fletcher had a very profligate nephew, a military man,

who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him, unless he would immediately advance him 500 crowns. The General, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him for his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done, and as a proof, exhibited the draft under de Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said, "It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure in the protection of an Almighty power, nor will he suffer it to be the forfeit of my integrity and your rashness." This firmness drew from the nephew the observation that his uncle de Gons, though an old soldier, was more afraid of death than his brother:—"Afraid of death!" rejoined Mr. Fletcher, "do you think I have been twenty-five years the



minister of the Lord of life, to be afraid of death now? No, Sir, it is for you to fear death; you are a gamester and a cheat, yet call yourself a gentleman! You are a seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself *a man of honour*! Look there, Sir, the broad eye of Heaven is fixed upon us—tremble in the presence of your Maker, who can in a moment kill your body, and punish your soul in hell.” The unhappy man turned pale, and trembled alternately with fear and rage; he still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape; he calmly conversed with his profligate relation, and at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not

return his brother's draft, but engaged to procure for the young man some immediate relief; he then prayed with him, and after fulfilling his promise of his assistance, parted with him, with much good advice on one side, and many fair promises on the other. The power of courage, founded on piety and good principles, together with its influence in overawing the wildest and most desperate profligacy, was never more finely illustrated than by this anecdote. It deserves to be put in the hands of every self-styled “man of honour,” to show how far superior is the courage that dares to die, though it dares not to sin, to the boasted power of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a christian soldier as the humble Vicar of Madely!—*American paper.*

## Obituary and Recent Deaths.

### REV. JACOB HUTTON.

THIS venerable man, after having served his generation in the ministry of the gospel of Christ, for above a half century, fell asleep on the 12th of June last. Above forty years he was the pastor of the Baptist Church at Broughton in Cumberland; and for some time before, at Tottlebank in Lancashire. His only son, with other relations, being settled in Washington, America, Mr. Hutton resolved to remove thither, and

there to close the days of his pilgrimage.

His wife, daughter of the late Rev. Isaac Garner of Hamsterly, Durham, describing his happy exit from this world, observes, “He departed this life in the full assurance of faith, rejoicing in the God of his salvation, free of all doubt, and smiling in the arms of death.” A little before his departure he said, “Can this be dying? I have neither pain nor sickness! Yes, I am dying, and I am glad of it. I know that my Redeemer liveth,—and I am

going to see my dear Saviour." He so richly enjoyed the presence of his Divine Master, and such clear manifestations of the mercy of God through Him, that he always rejoiced in hope of the glory of God.

His son adds, "My father departed this life after a short, and I had almost said *pleasant* illness. He had little bodily pain, sickness, or oppression; and *mentally* none." His last words, addressed to his son, expressive of his soul's satisfaction in Christ in those awful and interesting moments, were "Isaac—I want not—any other—righteousness." He calmly breathed, and calmly ceased to breathe; while his countenance bore and preserved the smile of triumph and anticipation of glory.

"Let me die the death of the righteous, and let my last end be like his!"

R. P.

Newcastle-upon-Tyne.

---

### MRS. FRANCES BEDFORD.

---

MRS. Frances Bedford was one of the daughters of the late Mr. Joseph Hurt, formerly an optician in the metropolis, but who, during a long period of his life, had retired from business, and resided with his family in one of the midland counties. Of this aged relative it might with much propriety be said, that "the hoary head was a crown of glory," for after a long and exemplary walk "in the paths of righteousness," he came to his grave as a "shock of corn in his season," ripe for the harvest of immortality. His death took place in 1804, when he had very nearly completed his ninetyeth year. On the side of this venerable parent, the deceased could number some pious ancestors among those nonconformists, who, during the latter part of Queen Anne's reign, bore their testimony against the encroachments of popish principles and arbitrary power, and who were exposed to much danger and insult on account of their conscientious adherence to the cause of re-

ligious liberty. On her truly excellent mother's side, she was descended from a family of the name of Fuller, who resided at the village of Harwell in Berks, and one of whom, her maternal grandfather, was, for a short period, probably about the commencement of the last century, a very pious dissenting minister; but was cut down in the morning of life, and amidst encouraging prospects of usefulness, by sudden and violent illness.\*

By what particular methods the subject of this memoir was brought under the influence of that evangelical and heart-felt piety, of which she was afterwards so edifying an instance, cannot now with certainty be ascertained. It is probable that the power of divine grace accompanying the religious instruction and example of her honoured parents, and other means with which she was favoured, gradually led her to the knowledge and love of her Saviour in very early life. The writer of this article has often heard her speak in terms of strong esteem and affection of the late Doctor Samuel Stenmett, the excellent author of the "Sermons on Personal Religion," and other works, whose ministry she attended at the period alluded to, as well as that of his amiable cotemporary, the late Doctor Thomas Gibbons. From the society of these, and other christian friends, she was, however, after the lapse of a few years, called by the removal of her parents into Worcestershire. After residing with them for several years, in a small market-town situated in a pleasant part of the Vale of Evesham, an union took place between the subject of this memoir and her now aged and bereaved partner, Mr. Benjamin Bedford, whose affectionate companion she was during more than thirty years of matrimonial life, spent in a rural retreat in the same neighbourhood.†

---

\* He would, in all probability, have become the pastor of the then Baptist Church at Reading, had not his premature death prevented.

† The late Dr. John Ash, the author



It is not, however, the design of this brief notice, to retrace the steps of our departed friend through this and the successive stages of her earthly pilgrimage. It may be sufficient to say, that through the whole of a life protracted far beyond the period which a delicate constitution and feeble frame seemed to promise, her humble and devotional spirit, and the affectionate tenderness of her disposition to all around her, afforded a constant and engaging testimony to the reality and power of evangelical and vital piety. In the several relations of domestic and social life, she was truly exemplary;—a most affectionate wife, and a tender, yet faithful parent; while as a relative and friend also, her conduct was uniformly marked with unaffected kindness and sympathy. Her journey through life, though attended with changes and trials, and some of them severe, had also its intermingling mercies. The latter she would often dwell upon with feelings of lively praise, while to the former divine grace enabled her to bow with filial trust and submission. But we wish not to eulogize the subject of this humble record. Those who knew her best can testify that much more of a similar kind might, with the strictest propriety, be said; while nothing, we are sure, could be more opposed to the dictates of her own meek and unassuming spirit, than that any thing should be said but what might have a direct tendency to exalt the goodness and the grace of Him to whom she gladly and gratefully ascribed the praise for all she was, and all she hoped for.

Passing over, therefore, numerous

of the English Grammar and Dictionary which bear his name, and at that time the pastor of the Baptist Church in the town above-mentioned, has celebrated the beauties of this picturesque neighbourhood, in a pleasing little work, now out of print, entitled the Dialogues of Eumenes. Our deceased friend became a baptized member of the church under his care, probably about the year 1769, and the twenty-sixth year of her age.

intervening incidents which chequered the life of our deceased friend, we hasten to its closing scenes, and, in retrospection, accompany her to her last earthly abode at Chipping Norton in Oxfordshire, where, with her bereaved partner, and a near relative of her family, she came to reside in the summer of 1818. The same humble trust in the truths and promises of the gospel, which had sustained and cheered her during her progress through life, now also supported her declining steps, and attended her through the vale of death. Though seldom favoured with those strong consolations and bright prospects which some christians enjoy, it seemed evident, for a considerable time previous to her removal, that a settled tranquillity had taken possession of her mind. "I think," she remarks, in a letter addressed to an esteemed female relative, not long after the date last mentioned, "I may tell my friend, while I ascribe it to sovereign grace alone, that I do find the book of God more and more precious to me; and at times am enabled to take comfort from the precious promises it contains, and also feel a longing desire to be conformed to the image of my blessed Saviour, whose face, as Dr. Watts sweetly expresses it, I behold in almost every page." But the habitual frame of her mind and feelings, and particularly her characteristic lowliness of heart, will be further indicated by the following extracts from some interesting memoranda found among her papers after her decease.

Oct. 19, 1819.

"I have now entered my seventy-sixth year, a very advanced age indeed; surely it calls for the most serious reflection. With regard to myself, I have nothing to say but what is of the most humiliating nature. 'Unto me belong shame and confusion of face, but unto God the Lord belong mercy and forgiveness, though we have sinned against him.' 'The blood of Jesus Christ his son cleanseth from all sin.' O, may I be constantly 'looking to Jesus;' most gladly would I

renounce every other refuge, and cling to the cross of the dear Redeemer, in the views of an approaching eternity.

‘If I am found in Jesus’ hands,  
My soul can ne’er be lost.’

I think it is my desire, daily to endeavour to realize the closing scene, and my poor trembling heart is sometimes ready to fear how it will be with me in that solemn decisive period; but He is faithful who has said, ‘I will never leave thee nor forsake thee.’ O for faith to take the comfort of so sweet a promise! What abundant cause have I for gratitude and praise, that, notwithstanding all my backslidings of heart and life, I have never yet been forsaken of God! He has been with me in six and in seven troubles, and graciously permitted me to spread my sins and my sorrows at his feet; and I have (blessed be his name) found him to be a God, hearing and answering prayer. As I know not how it may be with me in my last moments, I desire in this way, to bear my testimony to his amazing compassion and love in Christ Jesus to one of the most unworthy of his creatures, and this I desire humbly and unfeignedly to do for the honour of his adorable name, and for the encouragement of my dear surviving relatives and friends.”

The succeeding record appears to have been made at a time of threatening and painful indisposition.

Nov. 3, 1819.

“But whatever may be the second cause, I desire to view it as a dispensation from an all-wise and gracious God, who has dealt in the most tender manner with the creature of his hand ever since I had a being, and though this may prove to be a painful affair, yet I know the same Almighty Being who is pleased in infinite wisdom (and love also I trust) to send the affliction, is all sufficient to support the mind under it. And why should I doubt—I, who have had such rich experience of his marvellous loving-kindness all the way through the wilderness? And now I am almost at the end of it, and I desire to look back with gratitude of heart, and

‘consider all the way the Lord my God has led me,’ and borne with my manners not *forty* years only, but almost *fourscore*, and I humbly hope, through the amazing sacrifice of the adorable Saviour, I have a good hope, through grace, of an admittance into the heavenly Canaan, where sin and sorrow shall for ever cease. Oh, that I could feel a desire to ‘depart and be with Christ which is far better!’ May every dispensation be sanctified to wean my heart from the creature, that Christ may be all in all. I have often repeated to myself those sweet lines of Dr. Watts, I hope with some feeling and earnest longings of mind:—

‘Look gently down, Almighty Grace,  
Prison me round in thine embrace;  
Pity the soul that would be thine,  
And let thy power my love confine.’”

Considering the rapid progress and sudden termination of her last illness, it does not appear likely that she could suppose her course quite so nearly finished as in reality it was, until, perhaps, a few hours preceding her dismissal. In a letter to a near relative, a fortnight only before her death, though it is believed without any immediate anticipation of that event, she thus expressed herself.

“If, my dear —, (as at some favoured season I hope,) I can see my title to mansions in the skies, it is altogether owing to Jesus’ dying love. When I turn my thoughts within, what innumerable evils do I there behold: matter for deep regret and penitential sorrow! O that I could feel more of it! Yet, after all, it would be base ingratitude not to acknowledge with lively praise and devotedness of heart and life, what I trust ‘God has done for my soul,’ and may it be my great concern, to wait at a throne of grace for all future supplies, for which I am as much dependent as at any period of my existence.”

About a week after this was written, she became ill, and though no danger was at first apprehended, her complaint very soon assumed a threatening aspect, and so unexpected was its termination, as to



preclude the attendance of her nearest relatives. On the morning of her removal she became suddenly much worse. At this time she requested a kind friend who was present to read to her the 12th chapter of the Epistle to the Hebrews, which request being complied with, she repeated with great earnestness the words at the commencement of the second verse, "Looking unto Jesus;" and observed, how far greater the sufferings of the Saviour were than hers. About a quarter of an hour before she departed, the same friend asked her if she found the dear Redeemer precious, adding, "though we walk through the valley of the shadow of death, we shall fear no evil, if Jesus is with us." Our departed friend could not reply, but gently raised her hand, in a manner intended, there is no doubt, to express the sense she then enjoyed the presence of her Saviour, and shortly afterwards, with the utmost apparent tranquillity, ceased to breathe.

Her death took place on the 21st of March, 1822, the anniversary of the month and day on which a beloved sister had, some years before, calmly met the king of terrors, supported by the same "sure and steadfast hope." On the 30th her remains were committed to the tomb; and on the following Sabbath, and last day of the month, the mournful event was noticed and improved by the Rev. William Gray of Chipping Norton, in an impressive discourse from Romans vi. 23; "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." These words were chosen by the deceased herself many months before, as appropriate to this solemn occasion.

Our departed friend was in the seventy-ninth year of her age.

### MRS. ELIZA TROWT.

JANUARY 10, 1823, died at Plymouth, after a long and painful illness, in the thirty-eighth year of her age, Mrs. Eliza Trowt, widow of the late Mr. Thomas Trowt, Missionary at Samarang. Mrs. T. was second daughter to Mr. William Burnell, who has been deacon of the Baptist church in Pembroke-street, Plymouth Dock, from the period of its formation. She was united to that christian society, early in life, while it was under the pastoral care of Mr. Gray, now of Chipping Norton. In April, 1814, she was married to Mr. Trowt, and about three weeks after, bid, as was then supposed, a final adieu to her beloved friends and native land, by embarking for the distant island of Java. Her truly christian serenity and fortitude on this trying occasion, will not soon be forgotten by those who witnessed it. It pleased Him, however, *who seeth not as man seeth*, very soon to remove her dear husband from the scene of earthly labour; and almost immediately after his removal, to permit a similar disease to commence its attacks upon the health of his mournful survivor; and finally, after an interval of more than six years, marked by constant alternations of apparent recovery and sensible decline, to accomplish its dread commission by bringing her mortal part down to the dust of death. Mrs. Trowt was, naturally, of a less communicative disposition than many others; and the nature of her complaint, and of the remedies employed to counteract it, was such as greatly to affect her animal spirits; but throughout her trying illness, and especially towards her closing scene, she discovered that steady composure and humble reliance on the Saviour of sinners, which served at once to attest the reality and power of religion in her own heart, and to present an edifying example to those affectionate relatives who witnessed her peaceful departure. One beloved orphan is left, a little girl, about seven years old, born at Samarang. May the God of her parents be her God, and the guide of her youth!

### REV. CORNELIUS GREGORY.

DIED, Oct. 19, 1822, the Rev. Cornelius Gregory, upwards of fifty years Baptist minister at Brasseys-Green, Cheshire, at the advanced age of eighty-two years.

*A Defence of the Deity and Atonement of Jesus Christ, in Reply to Ram-Mohun Roy of Calcutta. By Dr. Marshman of Serampore. Kingsbury, &c.*

THE high celebrity of the writer as a missionary, and a translator of holy writ—the supreme importance of the subject—and the extraordinary occasion which led to the publication of this volume—concur to impart an interest to it which our readers will feel very strongly. We learn from the preface that “Ram-Mohun Roy, who had distinguished himself in India by his spirited attacks on the prevailing system of idolatry, and by his benevolent efforts to convince his countrymen of the inconsistency and guilt of female immolations, published about two years and a half ago ‘The Precepts of Jesus the guide to peace and happiness.’ In this work he ‘aspersed the miracles of Jesus, by comparing them to the fabulous miracles of the Hindoo sages,’ and hence, describes them ‘as apt at best to carry little weight with them.’”

It is not necessary to crowd our pages with extracts from a book, which, no doubt, will soon be in the hands of all our readers. And indeed, among so many interesting passages, the task of selection would be difficult. It is highly probable, too, that the zeal of the Unitarians of this country will soon republish the work itself to which this before us is a reply; and in that case, we shall probably be called upon to analyze both.

*Elements of Thought: or, First Lessons in the Knowledge of the Mind: including familiar Explanations of the Terms employed on Subjects relating to the intellectual Powers. By Isaac Taylor, Junior. Bds. 216 pp. 4s. 6d.*

MAGLIABECHI, librarian to the Grand Duke of Tuscany, when a boy, laid out all his money in purchasing books, and through a long life reading was almost his only employment. He also remembered every thing he read. In order to try his memory, a gentleman lent him

a manuscript, and some time after he had returned it, pretending to have lost it, entreated Magliabechi to remember as much of it as he could. This extraordinary man accordingly set himself to do so, and wrote out the whole from memory almost verbatim. With all this, however, Magliabechi was only a reader, and a rememberer of what he read: he read, and he remembered, but he did not reflect and meditate; he knew the opinions of others, but he did not judge for himself; he passed hastily from one book to another, without allowing himself time to digest what he had read, and thereby to make it a part of himself; neither did he, by meditation, add to, or improve it. On these accounts, although it must be confessed that he was a learned man among booksellers, he was a mere bookseller amongst men who had thought as well as read. Of a far different description were such men as Bacon, Milton, Newton, and Locke. It is not denied that the mental powers, like bodily strength, are different *ab initio* in different men; but these powers are strengthened by the accompanying of reading with study and meditation, as bodily strength is increased by exercise. Perhaps to this cause is owing, in no small degree, the very great advantage which is universally agreed to accrue from the study of the mathematics. A man cannot make any considerable progress in mathematical learning without thinking,—without patient, profound, and laborious thinking.

If these remarks are just, it follows that a work cannot fail to be beneficial to young people, which not only sets them to think, but shows them *how* to do so. Such is the work before us, written by one of a *thinking family*,—a work of which we cannot speak in too high terms to our young readers. After they shall have read this book, and made a sufficient progress in their studies, we recommend to them Professor Duncan's *Logic*, which has the same object in view, but which is suited to readers of a more



advanced age, and who have profited by reading and studying this excellent introductory work.—We hope soon to insert a Review of “Mental Discipline,” an excellent work by the Rev. H. F. Burder.

*A Second Letter to the Right Hon. the Earl of Liverpool, &c. &c. in Reply to that from the Rev. H. N. Norris, A.M. on the Subject of the British and Foreign Bible Society. By the Rev. James Scholefield, A.M. Fellow of Trinity College, Cambridge. 199 pp. sewed, 3s. 6d.*

POOR Mr. Norris! never was a controversial writer more justly exposed on the gibbet of shame! Will he ever write again against the Bible Society? Perhaps he will; but can it be imagined that he will venture to address another letter to the Earl of Liverpool? If he should—we apprehend his Lordship will never read it, unless it be under the impression which we strongly feel ourselves, that in this cause it sometimes happens, one notorious enemy will ultimately do more service than a hundred friends.

Mr. Scholefield writes with ease and elegance. He is quite at home in his subject, and our readers will, we are sure, be happy to meet with him again. His church of Englandism is sufficiently strong, but not offensively violent to any dissenting brother. In page 144, he says,

“I have learned from Bishop Horsley, not to be afraid of the name of a High Churchman; but I have learned from a greater than Bishop Horsley, that many may cast out devils, who do not follow with us: and though I honestly believe the Church of England to be the best interpreter of scripture, and confidently appeal to her Liturgy, Articles, and Homilies in support of the opinion; I should indeed be sorry to believe, that the saving efficacy of the word of God was confined within the pale of that admirable church.”

*Thomas Johnson's further Reasons for dissenting from the Church of England: in Two Dialogues with Mr. Sikes and John Twilght. 4d.*

WE rejoice to learn that the first of these little tracts has already

reached the eighth edition. It was briefly noticed in our Number for December, 1821.

The writer is not known to us at present, but he will be hereafter universally known. He will be, as Dryden said of Pope, deterré (discovered.)

We can give but a short extract from page 15.

“Mr. Sikes. Education! What does that signify, Johnson? Any tinker or cobbler may be a Dissenting minister. Thomas. It is true, Sir, he may be. But our ministers consist neither of tinkers nor cobblers, but of persons, as regularly educated for it as the clergy. We have a number of colleges—only we do not call them by so fine a name—academites, Sir, for the purpose of educating persons as ministers, who are as regularly ordained, if that be all, as — Mr. Sikes. No, no; that is not all. But you have a set of tinkers and cobblers, I tell you, who give themselves as many airs as the best of your ministers. Thomas. Why, Sir, there was once a tinker of whom, if I may say so, we have reason to be a little proud, and that is John Bunyan. And we have had one shoemaker, too, who, as I understand, is now reckoned about the learnedest man in the East, Dr. Carey. So it would be very hard to make a law to hinder all tinkers and shoemakers from ever becoming teachers or authors. But I am only to answer for myself, Sir, I suppose.”

*Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson. 16mo. 6d.*

It must be gratifying to the pious author of this small tract to find that a third edition is called for. The devotional reader will not doubt but it has been instrumental in relieving many, “who, through fear of death, were all their lifetime subject to bondage.” We should have been happy if the style had been somewhat more simple, chaste, and correct. The following quotations will, we think, justify our opinion, that in a future edition this work may be considerably improved.

“There are yet, however, other objects which deck the walks of Paradise! There are patriarchs, prophets, and apostles! There are martyrs, ministers, &c.” p. 26.—“The pages of

history hand down to us names surrounded with the glory of smiling at the grave."—"We shall be as much within the circumference of the divine presence after death, as before it."—"Sink—sink—mortal creature—sink into thy primitive nothing!" p. 29.

*The Scripture Guide to Baptism: or, a faithful Citation of every Passage of the New Testament which relates to this Ordinance, accompanied with brief explanatory Notes, and the Sense supported by numerous Extracts from eminent Writers: to which is added, A short Examination of the Rise and Grounds of Pædobaptism. By R. Pengilly. 6th Edition, sewed, 1s.*

To the following Recommendation of this work we most cordially add our own.

"Another Edition of Mr. Pengilly's '*Scripture Guide to Baptism*' being about to appear, we take the opportunity of recommending it to the candid perusal of all persons who desire to be guided by the word of God alone in reference to this ordinance. It adduces and examines every passage of the New Testament that relates to the subject, and endeavours, in a very becoming spirit, to point out the will of Christ, as deducible from that unerring standard of truth. A very considerable number of important extracts from the writings of our best Divines is also contained in it, expressive of their candid sentiments on the passages of scripture which are here considered, as well as in relation to the inquiries at the end of the pamphlet, as to the commencement of the practice of infant baptism, and the arguments used in defence of that practice. In short, for the limits of this pamphlet, it is one of the best things we have seen for assisting the meditations of a serious inquirer.

W. Stoddard, D.D. Bradford,  
T. C. Edmonds, M.A. Cambridge,  
T. Coles, M.A. Bourton-on-the-Water,

C. Whitfield, Hamsterley,  
Wm. Hartley, Stockton,  
William Innes, Edinburgh,  
George Barclay, Irvine."

*Statement of certain immoral Practices prevailing in His Majesty's Navy; addressed to the Lords Commissioners of the Admiralty. 2d Edit. 8vo. pp. 40.*

THIS pamphlet exposes scenes

of the most abominable wickedness practised on board the ships of his Majesty's navy whenever they come into port occasioned by the admission of shoals of prostitutes of the lowest and most depraved class. Its design is to call the attention of the Lords Commissioners of the Admiralty to the evil; and to render the appeal the more affectual, this pamphlet lays the whole open to view, in the hope of interesting the public to call for a remedy; and a loud call it is indeed. We were astonished, on reading the work, that the perpetrators of such enormities should ever have been successful in the defence of our country. We cannot help thinking that this disclosure demands the especial attention of all those officers who are members of the Naval Bible Society, and of any Society which has for its object the spread of moral and religious instruction in the navy: for to what purpose do they subscribe to such institutions, and appear zealous in their support, if they do not strenuously labour to put a stop to the enormities which are paralyzing all their efforts? Nor do we see how any man of decent morals, not to say of religious principles and feelings, can, after such a disclosure, ever think of sending his son as a midshipman on board the navy, since, without the intervention of a miracle, certain ruin must be the consequence.

*The History of George Desmond; founded on Facts which occurred in the East Indies, and now published as a useful Caution to Young Men going to that Country. 290 pp. 7s.*

If "Facts" supplied the author with only the general outline of this History, "George Desmond" may well be held up as a beacon to warn young men destined for India. In that land of idols many of our countrymen have found an atmosphere congenial with their principles. Sentiments repressed at home by the state of society, have there been openly avowed, and these christians in name have been detected as infidels at heart. In India too, many a youth of comparatively unblemished morals has been seduced from the



path of virtue. Not all the knowledge of christianity, nor the forms of religion, nor the habits of sobriety and decorum consequent on a good education, have been found proof against those fascinations, which to young Desmond seemed to possess the power of witchcraft. Indeed, in p. 232, the opinion that it is by something like sorcery and enchantment the daughters of the heathen acquire such an influence over Europeans, is rather gravely advanced. But the corruptions of a carnal heart abundantly explain how it happens that the blandishments of a Cashmerian Nautch girl prove so irresistible. Our limits will not admit of a detail of the affecting incidents described in this novel, nor of extracts, though it contains many very beautiful passages. In fact, upon the whole, we do not consider this as a book by any means adapted for general usefulness, though we should greatly rejoice if a copy could be presented to each of those young men for whom it was more particularly written. Yet even for such persons a plain and affecting detail of facts would, in our opinion, have been far preferable to a fiction grounded upon them, however elegant the tale may be made. Some may accuse us of indulging narrow prejudices, but we cannot avoid expressing our fears, lest the numerous religious novels with which the press has recently teemed, should be productive of very lamentable effects on the minds of pious young persons. Some recent circumstances render it very necessary to inquire, with one of these fascinating productions in our hand, "Which is fact? and which is fiction?" nor can we always repress our fears, that what actually took place is precisely the part we deplore, while that in which we rejoice existed only in the lively imagination of the author.

*The Bible Catechism, arranged in forty Divisions; all the Answers to the Questions being in the exact Words of Scripture, &c. By W. F. Lloyd. 162 pp. Boards. 2s.*

*The abridged Bible Catechism, &c. 4d.*

THIS little work appears to be

elaborated with great care and judgment. Every contribution of this kind to the stores of scriptural instruction for the young, we hail with delight; and if the millions of children in our native land were all fully provided for, we must remember that, in that case, we have to provide for many other millions in Hindostan, in the South Sea Islands, and in many other places.

*The little Stucco Image Merchants: By the Rev. C. Malan. Translated from the French. 3d. 18 pp.*

THERE are not many tracts in which the way of salvation is explained in a more plain and simple manner, suited to the capacities of children.

*ΠΑΙΔΕΙΑ: or Practical Remarks on Education. By M. Miall, Mansion-house Academy, Islington.*

THERE is so much quackery in the business of education, that when we meet with an intelligent, honest man, we ought to treat him with additional respect on that account. We have read Mr. Miall's publication with great pleasure. He appears to be a practical, experimental man, intimately conversant with his subject; and we cannot but wish him good success. We observed a few things of doubtful disputation, but the nature and the limits of our work forbid us to enter into any minute analysis, or extended review of the sections of this book. We shall only add, that the second edition will deserve to be more correctly printed than the first appears to be, and may be very useful to young teachers and schoolmasters.

*A Discourse of Regeneration, Faith, and Repentance: also on Justification by imputed Righteousness, preached at the Merchants' Lecture, in Broad-street. By Thomas Cole. First published in the Year 1692: now reprinted by John Rees, Minister of Roxborough Tabernacle. 12mo. Bds. 261 pp. 3s. 6d.*

THE author of these discourses, as we learn from his Life prefixed, was born in London, 1627. From Westminster School he went to

Christ-church, Oxford, and, in 1656, became Principal of St. Mary's Hall, where he was a distinguished tutor, and had the honour of educating many eminent scholars, among whom was the great Mr. Locke. After his ejection from Oxford by the King's Commissioners in 1660, he kept an academy near Nettlebed in Oxfordshire. For this he appears to have been well qualified, not only as a man of good learning, and "much the gentleman," but particularly as eminent in piety and virtue. From Nettlebed he removed to London, to a congregation lately under the care of Mr. Rye and Mr. Loder. To this service he was set apart at Cutler's Hall, Cloak-lane, in February, 1674, Dr. Owen and others assisting on the occasion. A few years after this he took a part in the Merchants' Lecture at Pinners' Hall, and here he zealously opposed what was called the Neonomian doctrine. Several years before his death, he removed his church to Tallow-chandlers' Hall, Dowgate-hill, and afterwards to Pinners' Hall. He preached his last sermon, Aug. 22, 1697: his subject was, "Christ the advocate of believers," from 1 John ii. 1, 2. In his last illness he was happy in a very high degree, and died Sept. 16, 1697, in the seventieth year of his age. From Lime-street, where he resided, his remains were removed to Drapers' Hall, and from thence, for interment, to the upper ground in Bunhill Fields.

The religious public is greatly indebted to Mr. Rees for republishing this valuable little book; and we earnestly hope that many will derive from it great spiritual benefit.

*Letters on Faith: by James Dove, Wakeworth, London. Second Edition. 145 pp. Bds. 2s.*

THE subjects are the following: "1. The nature of faith. 2. The grounds of faith. 3. The effects of faith. 4. The reasonableness of faith in Christ. 5. The importance of faith in Christ. 6. The improvement of the subject." It is a rare thing to meet with so much evangelical sentiment, combined with so much elegance of style and compo-

sition. The first of these letters is dated Isle of Wight, May 15, 1786. We dare not undertake to suggest those improvements which (if it were lawful to wish) we should have been happy to see as the result of his own diligent studies, during the lapse of thirty-six years since the first publication. The author is now venerable in age, and still more in affliction; and we earnestly pray that, in his declining years, he may continue to enjoy richly every token of the adorable Saviour's presence! We cannot take leave of this admirable little volume, without recommending the 4th Letter as a very suitable antidote to the poisonous tracts which Infidelity is now multiplying and circulating through the country. We should be glad to see it in the Catalogue of the Religious Tract Society, not merely because, on account of its lucid statements, it is intelligible to general readers, but particularly because it is adapted to engage the attention of the more cultivated part of the rising generation.

*Prospectus of the Scientia Biblica; being a copious Collection of parallel Passages for the Illustration of the New Testament, &c. Booth.*

THAT scripture is its own interpreter all christians agree. But there is nothing more difficult than the work here announced; and if the selection be not appropriate, it will serve only to perplex and bewilder the mind. Whether the writer of this 'prospectus' will proceed, after the failure of many, time will show. His labour and anxiety, he tells us, are "indescribably great." We cannot but ardently wish him good success in a work which may be a great help to many, while we are confident that every judicious reader of the New Testament will feel that he must make a concordance for himself.

*The Speech of the Rev. Dr. Steinkopff, at High Wycombe, delivered in the Town-hall on Tuesday, Oct. 1, 1822, a few Days after the lamented Death of the Rev. John Owen, &c. &c. 13 pp. 6d.*

EVERY one of our readers who has



heard (and who has not heard?) Dr. Steinkopff pleading on behalf of the British and Foreign Bible Society, would expect from him an effusion of solemnity and tenderness when he was called to advert to the death of his highly respected colleague. "What I should feel (said he) if my right hand should be cut off, with regard to my body; that my mind feels, when I think of my invaluable friend." p. 10.

## LITERARY INTELLIGENCE.

### Just Published.

- Bristed's Thoughts on the Amer. and Anglo-Amer. Churches. 10s. 6d.  
 Julian the Apostate. By Sir A. de V. Hunt. 8s. 6d.  
 Bible Teacher's Manual. Part I. Genesis. 6d.  
 Thornton's Anecdotes. 2 vol. 8s.  
 Glen's (W. Missionary) Tour from Astrachan to Karass. Bds. 4s.  
 Life of Rev. Thomas Gouge. 6d.  
 Memoirs of T. Dwight. 2s. fine.  
 1s. 3d. common.  
 Howe's Tears over lost Souls. 3s. 6d.  
 Cogan's (W.) Success of Messiah. 1s.  
 Griffin's Mem. of his Son. 8s.  
 Brown's (Enfield) Sermons. 10s. 6d.  
 Jones's (Jos.) Martyrs: a Poem. 3s.  
 Ingham (B.) on Faith and Hope.  
 Cole on Regeneration. 3s. 6d.  
 Harding's Stenography: improved from Mr. S. Taylor. 3s.  
 The Sunday School Jubilee. 4d.  
 Chalmers's (Dr.) Civic Economy. No. 13 and 14.

- The Habitations of Cruelty: or a Picture of Heathenism. 8d.  
 Abaddon. No. 1. 4d.  
 Self-interpreting Testament. Part I. 4s. 6d. common. 7s. fine.  
 Bass's Sermon on Baptism. 1s. 6d.

### In the Press.

- Dermer's (E.) Sacred Fugitives: Prose and Verse. With Pref. By J. Edmeston, Esq.  
 Sherwood's Bible History. Enlarged. Brawn (J. A.) on Dan. and the Revel. 2 vols. 8vo.  
 Lawson's (Missionary) Elegy on the Rev. H. Martyn, and other pieces. 8vo.  
 Reed's (A.) Memorial of a Beloved Sister.

We have been informed that the weekly lectures now delivering at Broadmead by the Rev. John Foster, are intended ultimately to be given to the public in a more permanent form. We have also heard that Mr. Foster's likeness will be published by subscription. In that case, we hope to be permitted, for the gratification of his less wealthy admirers, to give a correct copy of the portrait in our Magazine.

Mr. Ivimey is preparing for publication a full account of the Life of Mr. WILLIAM KIFFIN, Pastor of the Church in Devonshire-square, London, from 1638 till 1701, and one of the FIVE ALDERMEN appointed by James II. when he disfranchised the City of London, with interesting particulars concerning some of his contemporaries, and the times in which he lived.

## Intelligence, &c.

### Destructive Earthquake in Syria.

AUG. 13, at half-past nine in the evening, the ancient city of Antioch was destroyed by an earthquake; in twelve seconds it was converted into a heap of rubbish; in the city and surrounding country 20,000 men, women, and children found an instant death, and about the same number were maimed and wounded. The city of Aleppo, also, 40 miles N. E. of Antioch, was at the same instant overturned to its foundations. Aleppo was about seven miles in circum-

ference, and contained above 200,000 inhabitants. The same fate has befallen Latachia, Gisser Shogr, Idlib, Mendeen, Killis, Scanderoon, &c. The shock was felt at Damascus, Cyprus, and other distant places. Flash- es of volcanic fire were perceived at various times throughout the night. The earth continued to tremble till the 9th of October. That country had not suffered from an earthquake since a memorable one in the twelfth century, except in 1795, when a single town, (Latachia,) was partially thrown down. —The misery of the survivors is indescribable. —When Lisbon was thus de-

stroyed, British benevolence made a very great collection for that distressed country.—A subscription is now carrying on for the relief of the Syrians, which will add to the honour of Britain. As one pound will produce in Syria as much as about four pounds here, the least donation will be important. This assistance might be urged on the ground of aid to fellow-Christians there, were it not that we are called upon to acts of kindness to all mankind. One claim, however, must not be passed over,—that of gratitude, many of the manufactures of Britain being sold in that country. It is hoped that a nation, with which has originated the Bible Society, and which sends its missionaries to all parts of the globe, will not be backward to render assistance in this case which so loudly calls upon their humanity.

Subscriptions are received by Sir Rob. Wigram, Bart. and John Atkins (Alderman), John Blunt, Sam. Briggs, J. T. Daubuz, Niven Kerr, T. Kettlewell, E. Lee, J. Levy, R. H. Marten, J. M. Maude, W. Mellish, W. Soltan, and T. Wilson, Esquires.

### CAPE OF GOOD HOPE.

*From a Member of the Church in Eagle-street, London, to his Pastor.*

*Graham's Town, Oct. 7, 1822.*

REV. AND VERY DEAR SIR,

Since my letter to you about nine months ago, I have great reason to rejoice in the goodness of the Lord in considering our small beginnings. I may indeed say, What hath not God wrought? Mr. Miller is now our regular minister in Graham Town, and another brother fills his place at Salem. We have preaching here constantly three times a week, and prayer-meetings and the ordinances of the Lord's house regularly administered.—Yesterday we had two baptized in a river near this place, in the presence of, I suppose, about two hundred spectators, who conducted themselves with great propriety while this solemn ordinance was performing—one of these is the fruit of brother Miller's ministry since he came here, and we have three or four more whom we expect soon to come forward, and thus publicly to acknowledge the dear Redeemer in baptism.

After a day spent in hearing, prayer, and praise, we *thirteen* of us sat down

last night, and received the Lord's supper. This is our quarterly-meeting, and we have found it to be a time of refreshing from the presence of the Lord. Our last quarterly-meeting was held at Salem, where we had one from amongst the Wesleyans that was baptized: this makes four that have been baptized; the first I suppose that have been baptized in late ages in Africa. We are about raising a subscription to build a house for the Lord in this town; and it is the intention of the church to write to you, dear Sir, as the Secretary to the Building Fund, for the purpose of borrowing a little money.

### ORDINATIONS, &c.

Aug. 8, a Baptist church, consisting of twelve members, was formed in the City of WINCHESTER. Mr. Griffiths, late of Ceylon, read the scriptures and prayed. Mr. Yarnold of Romsey, after explaining the nature of such a union, and receiving a public expression of the members' wish to engage in it, addressed them in a very appropriate manner, as a newly formed church, from Jude 20, 21, and administered the Lord's-supper to them. The meeting-house, which is private property, and had been closed for some time, was hired and opened for public worship last November by the Hampshire Baptist Itinerant Society, who have hitherto been the chief supporters of the cause. Besides the members of the church, several pious Pædobaptists are admitted to occasional communion. The congregation and school are on the increase; and such is the prospect of success that an arrangement has been made for the purchase of the meeting-house; which is neatly fitted up with a baptistery, and is offered for a comparatively small sum of money; for which, after the utmost has been contributed at home, it is intended to appeal to the Christian public.

Oct. 13, a meeting was held at the site in MOORFIELDS intended for the erection of a chapel for the Welsh Baptists, which was attended by several Welsh and English ministers. Meetings for divine worship have hitherto been held, by the church under the pastoral care of the Rev. Evan Evans, in a private room in Wood-street, Cheapside. Mr. George of Shouldham-street commenced by pray-



er in English. Mr. Evan Evans then laid his hand on a stone prepared for the purpose, and addressed the spectators to the following purport. "This is one of the foundation stones of a Welsh Baptist chapel, the first, as far as we know, that ever was erected in this metropolis for this denomination of christians. The Welsh Baptists are, and have for many years been, greatly inconvenienced in their public worship, for want of such a place of meeting. This house is intended (God willing) for a place wherein the descendants of Gomer may assemble, and carry on in their own language divine worship, by prayer and praise; wherein they may read the sacred scriptures, preach the glad tidings contained in the gospel to the fallen race of Adam, and administer the ordinances established by the Lord Jesus Christ in his church." Mr. Edward Lewis of Highgate related in English the substance of what Mr. Evans had spoken in Welsh, when the latter again in his native tongue addressed the Father of mercies for a blessing and prosperity on the undertaking. He then, with the assistance of the workmen, placed the stone in the situation intended for it. The assembly were then addressed in a very appropriate English speech by Mr. Timothy Thomas of Islington, who was followed in Welsh by Mr. Arthur Jones of Deptford in a very pathetic manner. Mr. D. S. Davies of Guildford Welsh Chapel, Borough, prayed, and the meeting terminated with singing the 243d Hymn in Harris's collection.

The dimensions of the building are 41 feet by 27. The estimated expense is £600, of which £300 have already been borrowed by the trustees. It is expected, from the rapidity with which the workmen proceed, that the chapel will be ready to be opened on the first of March.

Oct. 22, a new meeting was opened at Castle Camps, Cambridgeshire. The Rev. J. Wilkinson of Saffron Walden preached in the morning from Exodus xx. 24. *In all places where I record my name I will come unto thee, and I will bless thee.* The Rev. P. Sibree of Wethersfield in the afternoon, from Psalm cxviii. 25. *Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.* The Rev. A. Simson of Haverhill, C. T. Severi of Redgwell, T. Hoddy of Clare, and S. Gurtein of Canterbury, prayed. The Rev. J. King of Halstead gave out the

hymns, and also preached in the evening. The place was exceedingly crowded both morning and afternoon, and very fervent hopes are cherished that the pleasures of the day were only an earnest of the blessing that will attend this new erection, and the labours of our brother who ministers there.

Oct. 22, A new place of worship belonging to the Baptist church in MAIDSTONE, was opened for divine service. Sermons were preached by Messrs. Jenkin Thomas, and F. A. Cox. Prayers were offered by Messrs. Bentlif, Slatterie, Gill, Puntis, Jenkins, Giles, and Dawson. The congregations were numerous, and an unusual degree of joy and gratitude appeared to pervade them.

The Baptists of Maidstone have long been painfully sensible of the disadvantages under which they laboured, in consequence of the obscure situation of their place of worship, the difficulty of access to it, and the nuisances by which it was surrounded. During the last year, they have also felt habitual inconvenience from want of room, and would have proceeded to make some alterations in the meeting house, had it not been for their reluctance to expend money on a spot so unfavourable, especially as they could not make there any material enlargement.

A piece of freehold ground, in an excellent situation, formerly the scite of the Debtor's Jail, happening to be for sale, it was therefore thought expedient to purchase it for the erection of a new meeting-house. The shell of the old one has been sold at a fair price, and the internal parts removed. The dimensions of the new erection are 58 feet by 38; exclusive of the school-rooms and vestry, which are attached to it in such a manner as to be used, if desirable, as parts of the chapel, and which form an addition of 58 feet by 17. The building is substantial in every part, and on the day of opening, very general satisfaction was expressed at its plan and execution.

The church was formed in the year 1797, under the ministry of Mr. Bentlif, who is still a member of it, but who is incapacitated for active service by the infirmities of age. Mr. Groser, the present pastor, was settled with it in 1820; since which time it has been favoured with internal peace, and with considerable additions to its numbers.

OCT. 23, the Rev. John Beetham, (late of Bradford Academy) was ordained pastor of the Baptist church at BLUNHAM, Bedfordshire. Mr. Holloway of Cardington Cotton-end read the scriptures and prayed; Mr. Middleditch of Biggleswade delivered the introductory discourse, and asked the usual questions; Mr. Knight of Staughton offered the ordination prayer; Mr. Hargreaves of Wildstreet, London, delivered a very impressive charge from 2 Tim. iv. 5. Mr. Vorley of Carlton preached to the people from Ezra x. 4.; and Mr. Such of Steventon concluded in prayer; Mr. Manning of Gamlingay read the hymns.

OCT. 23, 24, a new chapel belonging to the Particular Baptists, was opened at ABERAVAN, near Neath, Glamorganshire. On this occasion, the following ministers engaged. Messrs. J. Roberts, Cowbridge, Exod. xx. 24; J. P. Davies, Tredeger, Ps. cx. 1; R. Davies, Penyfai, Ezek. xliii. 10; W. Jones, Cardiff, John viii. 31, 32; D. Saunders, Merthyr, 2 Cor. xii. 9; J. Davies, Brecon, 1 John iii. 1; J. James, Pontrhydrynn, Ps. xv. 1; E. Davies, Rom. vi. 23; J. P. Davies, Phil. i. 21. The purchase of the burying-ground and the building of the chapel cost £370.

WEDNESDAY, Oct. 30, a very neat and commodious Meeting-house was opened at AMPHILL, Bedfordshire. In the morning, Mr. Hillyard of Bedford, read the scriptures and prayed; Mr. Thorp of Bristol, preached from 2 Cor. iii. 18; and Mr. Daniel of Luton, concluded. In the afternoon, Mr. Hitchin of Hockliffe, prayed; Mr. Holloway of Cardington, Cotton-end, preached from Rom. xv. 13.; and Mr. Cuttriss of Ridgmount, concluded. In the evening, Mr. Castleden of Woburn, prayed; and Mr. Middleditch of Biggleswade, preached from Luke xvi. 31. and closed the service of the day in prayer. The attendance was numerous at all the services, and a very liberal collection was made in aid of the expense incurred.

Nov. 12, 13, a new Baptist Meeting-house was opened at CASTELL-Y-BWCH, Henllys, near Newport, Monmouthshire, when the following ministers preached. Messrs. D. Jones, Trosnant, Phil. iii. 11; J. James, Pontrhydrynn, Exod. xx. 24.; W. Thomas, Blaenau, Ps. lxxviii. 28; J.

Michael, Sion Chapel, Phil. iv. 23; T. Morris, Newport, Matthew iii. 12; D. Roberts, Trosnant, Matthew xvi. 26. P.S. This is an old farm-house fitted up for preaching, and keeping a Sunday School.

November 5, 1822, a church was formed (Particular Baptist) at SUTTON-UPON-TRENT, the members of which had previously been a part of the church at Collingham under the pastoral care of Mr. Nichols, but withdrew by mutual consent to form a separate society, of which Mr. Pope was set apart the same day to take the oversight. Mr. Coles commenced the service by reading the scriptures and prayer; Mr. Perkins of Newark stated the nature of a gospel church, proposed the usual questions, and received Mr. Pope's confession of faith; Mr. Newman of Carlton offered the ordination prayer, with imposition of hands; Mr. Davies of Lincoln delivered the charge from 1 Cor. iv. 2; Mr. Nichols of Collingham addressed the church from 1 Thess. iii. 12, and concluded with prayer; Mr. Perkins of Newark preached in the evening from Psalm xlix. 8.—The services were well attended; seriousness and attention pervaded all present, and many were greatly profited.—The gospel was introduced into Sutton some years ago by Mr. Nichols of Collingham, who for some time met with great opposition, and occasionally very severe treatment, from the rude and inhospitable inhabitants. Being, however, anxious to erect the standard of the cross in this district of rebellion and darkness, Mr. Nichols persevered—obtained a place in which to preach—collected a congregation, and subsequently built a small chapel, which has since been enlarged. From the period of the first efforts being made to the present time, the village has been regularly supplied with the gospel by Mr. Nichols or his assistants. Many have been savingly converted, and the moral aspect of the place is quite changed; "May the word of the Lord have free course, run, and be glorified."

Nov. 27, a new Meeting-house was opened at ORCOP-HILL, in the county of Hereford. Mr. Fry of Coleford preached from Ezra v. 8; Mr. S. Penhall of Whitchurch (Independent) from Phil. iii. 8; and Mr. Williams of Ryeford from Psalm xviii. 25. The



Devotional parts of the service were conducted by Messrs. Byfield of Madley, and Richards of Horewithy. The attendance was numerous, and the prospect of usefulness is encouraging. A Sunday-school is established, and a great number of children are instructed, whose parents (as to temporal circumstances) are poor in the extreme.

Dec. 2, 1822, a new chapel was opened at HERNE BAY, a small watering place about eight miles from Canterbury. The ministers engaged on the occasion were the Rev. Messrs. Gurteen and Blomfield of Canterbury, Atkinson of Margate, and Toomer of Preston-court. The circumstances connected with the introduction of the gospel in this village are highly interesting. A district in which the gospel was not preached for six or seven miles round, is now no longer destitute of that invaluable blessing. A village, which has of late years considerably risen in repute as a watering place, from the healthiness of its situation, and the excellence of the bathing, but which religious families could hardly be expected to visit, for want of a place of worship, has now this deficiency supplied. The union of persons of different denominations, some of whom went as visitors merely to the Bay, in the course of the last season, has happily led to this important result. The chapel, which we understand has cost between four and five hundred pounds, is regularly vested in trustees, not for any one denomination in particular, but for the worship of God among Protestant Dissenters of Calvinistic sentiments, with a proviso, that when a church is formed, they shall choose their own form of church government. A more particular statement of these circumstances having been published in a separate form, we forbear entering into detail, only observing that the attendance has been very good since the chapel was opened.

Dec. 26, Mr. R. Langford, Junior, (son of the Rev. R. Langford, Independent minister, Bethnal Green,) was set apart to the pastoral care of the Particular Baptist Church at SIBLE HEDINGHAM, Essex; Mr. Francis of Colchester stated the nature of a gospel church, and asked the questions, &c.; Mr. Bailey of London (the late pastor of Mr. Langford,) gave him

a plain, faithful, and affectionate charge, from 1 Tim. iv. 16; Mr. Payne of Coggeshal preached a suitable sermon to the church from 1 John iv. 11. The devotional parts of this interesting and solemn service were conducted by Messrs. King of Halstead, Hoddy of Clare, Spurgeon of Ditto, (Independent. Several other neighbouring ministers were present, and the house was crowded, and the divine presence enjoyed.

A GENERAL Public Meeting of the PORT OF LONDON SOCIETY will be held at the King's Concert Room, Haymarket, February 13, when Wm. Wilberforce, Esq. M.P. will take the chair at twelve o'clock precisely.

The Committee anticipate the pleasure of a numerous attendance of the friends of sailors, to unite with them in gratefully reviewing the prosperity which has attended the Society's exertions, and with more fervour of supplication to entreat that our seamen may become as useful auxiliaries in the diffusion of christian truth, as their services have been beneficial to the commercial concerns of their native isle.

Sept. 25, 1822, the churches which constitute the HANTS AND WILTS Assistant Society in aid of the Baptist Mission, met in Association at Salisbury. Mr. Draper preached from Rev. vi. 1, 2; Mr. Mileham from Gal. i. 12; and Mr. Russell (the preceding evening) from James i. 12. The brethren Headden, Franks, Fitcher, Davies, Saunders, Rutter, Bulgin, Murch, Griffiths, and Miall, conducted the devotional services. The afternoon was occupied in the business of the Association, and of the Mission. The amount remitted by this Society to the parent institution, is, for the past year, £701. 19s. 11½d.; a larger sum than in any preceding year. Portions of it have, indeed, been procured in one or two adjoining counties, and some hundreds from donations, which cannot be expected by renewed applications to the same persons; yet if the brethren of this Society will but unite their efforts, there is no cause to fear that their contributions will diminish. The next Association will be at Romsey on Thursday in the Easter week, 1823. The brethren Davies, Neave, and Bulgin to preach; the former on the Wednesday evening.

## CORRESPONDENCE.

AFTER carefully reading the Letter which we have received from the Editor of the Eclectic Review, we are of opinion that we could not do otherwise than admit our brother Mr. Ivimey's Letter into our publication, that gentleman having declined to admit it into his. With respect to the occasion of it, though some of us differ from Mr. Ivimey upon the subject of strict communion, we all agree that it was unfriendly, illiberal, and unprovoked, for our Correspondent to go out of his way to call the Baptists "the most sectarian of all sects,"—as well as absurd to do so if there is another deno-

mination (and who can tell whether even this will be the last?) entitled to the same epithet, which it has since appeared there is. However, that gentleman having in his letter considerably retracted what he had incautiously asserted, we shall drop the subject, only wishing that he had manifested in his letter a total relinquishment of the spirit which gave rise to the passage in question. The improvement which we recommend is this;—How much does it become christians to evince their real detestation of a sectarian spirit, by abstaining from every thing *illiberal, unfriendly, and unjust*, in what they say respecting each other!

*Verses addressed to the Rev. Thomas Knibb on his leaving England for Jamaica, as a Missionary. By one of his Bristol Friends.*

Go forth, thou servant of the Lord;  
Go preach afar thy Saviour's word,  
And make the gospel-trumpet sound  
To Western India's utmost bound.

And when thy flock from distant parts,  
Revive—revive their drooping hearts—  
Tell them of Him whose wondrous love  
Led Him to leave his throne above.

Tell them of Him who came from heaven  
To bring salvation down to men;  
How He submitted to His foes,  
How He endur'd our griefs and woes!

Tell them of Him, who died that they  
Might live through an eternal day,  
Might shun the miseries of hell,  
And night with Him for ever dwell.

And when thy bosom heaves the sigh,  
As the departing hour draws nigh,  
Thy throbbing breast may Jesus fill,  
And bid the rising waves "be still."

Remember that where'er thou art,  
The Lord will ne'er from thence depart;  
And if His presence does but cheer,  
Surely thou wilt not—*canst* not fear.

Hath He not said He will protect?  
And will He e'er His word forget?  
No:—be assur'd His word's secure,  
And will to endless years endure.

Through all thy journey He'll defend,  
And meet thee at thy journey's end,  
Remove thee from this desert land,  
And place thee on His own right hand.

And though we meet below no more,  
We hope to meet on Canaan's shore,  
And join the heavenly choir above,  
To celebrate redeeming love.

Till then, dear brother, friend, farewell:  
Meanwhile may God thy fears dispel,  
His zeal, His strength, His grace impart,  
And warm and animate thy heart.

October, 1822.

O. O.

## Calendar for February.

4. Venus 25 minutes S. of Mars. A good time for viewing Mercury, which sets VI. 20 aft.
9. Moon passes Mars IX. 4 5night.
11. Shrove Tuesday.—New Moon III. 5 morn. part of the earth (but not Great Britain) passes through the Moon's shadow. The eclipse of the Sun will not be central in any part of the earth.
12. Moon passes Venus I. 45 morn. Moon passes Mercury V. 30 morn. Herschel S. IX. morn.
13. Mars rises V. 40 aft.—Jupiter sets I. 45 morn. Venus V. 59 aft. Mercury VI. 7 aft. Saturn XI. 27 night.
14. Moon passes Saturn XI. 30 morn.
17. Moon passes the Pleiades.
18. Moon passes Jupiter VIII. 45 morn.
19. Mercury (as to longitude) between the Sun and the Earth VII. 30 morn.
25. Full Moon V. 6 morn. South of the Earth's shadow.



## Irish Chronicle.

THE correspondence of the last month contains many affecting instances of opposition, made by Roman Catholic priests, to the Schools, because the scriptures are read in them. Our readers will be almost surprised to hear, that Protestant Gentlemen, who are Magistrates, and even Members of Parliament, and who have built School-rooms, and placed them under the direction of the Baptist Society, are not able to resist the influence of a parish priest. One of these gentlemen says, "The opposition of the priest to the School is so violent, that I fear we shall not be able to keep it open another quarter."—Mr. Stephen Davis, and his friends at Clonmell, are endeavouring to raise from £150. to £200. to erect a Meeting-house, the population of the place being 16,000 persons. Towards this object the Committee cannot assist, notwithstanding our Itinerants in several towns are labouring under great disadvantages for want of suitable Meeting-houses. The Committee have thought it necessary, while their funds are more than exhausted, to refrain as much as possible from increasing the annual expenditure. They take the liberty of reminding their friends throughout the kingdom, that it will need the utmost exertions to provide for the support of their Agents at present engaged:—they remember, however, that *hitherto the Lord hath helped them*; and therefore they would imitate PAUL, who when at *Apii-forum*, and the *Three Taverns*, THANKED GOD, AND TOOK COURAGE.

*From the Rev. Mr. Thomas*

*To the Secretary of the Baptist Irish Society.*

*Limerick, Dec. 20, 1822.*

MY DEAR SIR,

• I have been twenty-six days of the last severe month from home, and have preached in a number of places, where there has been scarcely any sort of preaching before. I have inspected the schools, all of which are doing well except the Dromaland one, commenced this quarter under Lady O'B. and the Ballycar school under Major C. Nothing can equal the horrid conduct of the priest in whose parishes the two schools are situated. How awful to see him manifest such a disposition, apparently on the borders of eternity, being in a bad state of health! The priests appear more alarmed than ever: they are terrified at the scriptures and schools. Numbers of their

people went to hear me preach in different places, which made them rave desperately. On the 20th November, I left here for Nenagh, inspected the school there, and preached in one of the barrack rooms in the evening: it was crowded with soldiers, and several of the inhabitants, some of whom were Roman Catholics.

Next day I arrived at O'Brien's Bridge, and preached to a room-full of people. I was requested to stop and preach next day, Friday: I did so, and preached at twelve o'clock, and at seven in the evening. I was then asked to stay on Lord's-day: as I could not reach in time on Saturday to inspect a school, I consented. We had to get a larger room. I preached at twelve o'clock, and again in the evening at seven, and was well attended. I received an invitation to preach at Birdhill the next evening. I went and expounded a chapter to the family, and afterwards preached to as many as they could collect in that popish spot.

I returned next day to O'Brien's Bridge, and expounded a chapter to several: the priests anathematized desperately.

The 26th, I went to Tomgrany; on my way I called on a clergyman, a Mr. M'C., who was glad to see me: a gang of robbers had left him for dead, and dreadfully mangled him, a few days before; and when, as they thought, he gave his last expiring groan, they said, "You heretic, that is only what the great multitude you have left behind shall soon meet with; had you been a good Catholic, that would not have happened to you; but you are a stiff-necked heretic." This had an allusion to the fulfilment of the prophecies of Pastorini, that by the year 1825 there will be an end to the Protestants! This opinion has an awful effect upon the minds of the ignorant and prejudiced in this country.

I proceeded to Tomgrany, and as I was going over the O'Gonelly Mountains, I expected every moment to be attacked: I have reason, in many instances, to acknowledge the Divine protection. Were I to mention the particulars of every day's exertions, I might write a great deal; but as I have been so long out, time and your patience forbid me: I must only mention a few things.

On Lord's-day, December 1st, I preached at Mount Shannon in the county of Galway, to a great number; and though the rain came down on my head where I preached, yet it did not prevent their attendance. I feel greatly obliged to Mr. B. a Roman Catholic magistrate: he conveyed me five miles, in the rain and storm, to the village.

After sermon, I proceeded to Clan-rish, and preached to a room-full of people; some poor persons, who were desirous to hear the word, followed me from Mount Shannon, some of whom were nearly being drowned, the floods rose so high. I preached to the military and police at Tomgrany and Broadford, and expounded the scriptures in several places.

On Lord's-day, 8th December, I again preached at O'Brien's Bridge. The room was crowded in the morning; in the evening, it being extremely wet and dark, we had not so many to hear. On the 9th of December I arrived in Limerick, and the next day I went to Newmarket, Dromaland, and Ballycar. I expounded the scriptures, went to Ennis, fixed on a day to come to preach, inspected the Clare

school, had some conversation with Sir Edward O'B. and Major C. respecting the Dromaland and Ballycar schools, which I mention in the inclosed letter. I proceeded to Six-mile Bridge, and preached in the Sessions-house at two o'clock on Friday last, to a large congregation. No place could want it more—there was a crowd of papists, who were very attentive; they said they expected a cursing sermon next Sunday from their priest, but for that they did not care. I staid up that night, expounding the scriptures, and answering questions, until twelve o'clock.

Inclosed you have a statement of the schools for the present quarter. The Clanerty school is not mentioned: as the house was so bad, I removed the schoolmaster to Dromaland, he being the most suitable person for that situation. As soon as the school-house is repaired, I will send a master thither. You will see by the inclosed statement; that notwithstanding the dispersion of the Ballycar and Dromaland schools by the priest, and the Clanerty school being discontinued for this quarter, the number in attendance is, 888 males—636 present, 412 spelling, 224 reading, writing, and arithmetic, 121 of whom repeated 418 chapters of scripture:—females in attendance, 492—present 377, spelling 240, reading 127, 37 of whom repeated 358 chapters of scripture.

Yours most affectionately,

W. THOMAS.

THE next letter contains a remarkable instance of the apparent influence of the scriptures upon a devotee of the Romish Church the Committee, however, have met with so many instances of gross deception, that they "rejoice with trembling."

From a Reader.

Collooney, December 19, 1822.

I have the pleasure to inform you, that in every village wherein I have been reading this month, darkness is on every side receding. The treasures of the sacred page are diffusively spread abroad among those who never before knew that God hath spoken by prophets, by apostles, and



by his dear Son, and this in their own language, which has been a sealed book to them, but is now pretty generally known to be an open fountain, of which numbers drink and live.

I now proceed to relate another instance of the power of divine truth. The subject of this narration was intended for a priest, and received a suitable education, but was put out of his course by the allurements of a woman, whose husband went to Scotland, and with whom he lived for a series of years, until urged by poverty, strife, and particularly by superstition, he resolved on leaving her, and devoting the remainder of his days to what he considered religious services; viz. performing stations at different wells and chapels on his bare knees, to make an atonement for his past offences, by a meritorious mortification, in hopes that his passage through purgatory would be tolerable, in proportion to his sufferings. I met this man in a village near Banada, where I was engaged reading the Irish scriptures, who, when he heard my name mentioned, exclaimed that he was my former friend and school-fellow, John Kelly, and seemed to wonder that I should take the liberty of reading the Bible to the people; and added, that he was often told, and was always of opinion, that none but the clergy should presume to look into its contents. I showed him, from many portions of scripture, the necessity and great importance of searching the word of God daily, and how the Lord in his mercy had visited this dark benighted country, in sending his word among them, and raising up a people who liberally continue to educate the children of the poor, and give them the scriptures, which were so long hid from their ancestors. In reading and explaining the word here, I directed my conversation to Kelly, (whom I found to be of an humble, teachable disposition,) on the awful consequences of sin, the depravity of the human heart, and the inability of man in whole, or in part, to atone for any of those crimes which he is addicted to. This seemed to affect him very much, and in hearing it proved from the scriptures that Jesus made a full atonement for sin, and completely finished the salvation of sinners that would obediently receive his grace, and firmly believe the true and unerring testimony given in his holy word, he greatly rejoiced, as was visible in his countenance, and in his attention to

what had been advanced. I invited him to my place, where he remained a few days reading the Bible and asking questions, and told me that he received more benefit, comfort, and consolation, from the glad tidings contained in one verse of it, than from all the books he ever read; i. e. "who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes we were healed;" and other texts in connexion with this passage, rushed into his mind, so that he stood convinced and humbled before God as a sinner; but saw at the same time that there was mercy with him, that he might be feared, and with our God plenteous redemption. He then took Joseph's ring off his finger, Francis's cord from about his waist, and the Virgin's scapular from off his shoulders, and committed all these emblems of superstition to the flames; and cried, that the chains of ignorance and vice, wherewith he was fettered, had burst asunder, through the instrumentality of the glorious gospel, which is the power of God unto salvation to every one that believeth. "I will go now," said he, "and accept of a private tuition from Mr. Hamilton, which I refused taking about three weeks ago; and renounce pilgrimages and popery, for the blessings of a gospel emancipation." I gave him a pocket Bible, which he received with every sense of gratitude, and went on his way rejoicing.

J. O'B.

*From the Rev. John M'Kang to Mr. West.*

*Ballina, Dec. 20, 1822.*

MY VERY DEAR SIR,

From the many, and at times various, accounts sent from the country, you know the work of mercy is going on powerfully, though at times imperceptibly, and has been known to prove effectual to the salvation of some, even in Conhaught. I said the various accounts: not that I had any idea that your agents contradicted each other; for their disposition is friendly, their motives unanimous, and their plan scriptural; therefore they would not intentionally differ. However, Con Hart and myself are divided, as to our present feelings; in reading his

gloomy letter, which he sent me under a cover, you will find that Con seems to have hung his harp upon the willows in the plains of Kilmactigue. The very cause of Con's sorrow is that which adds to my joy. Soon as real and lasting good is effected by a school, then it creates some disturbance in the neighbourhood; and I am happy to tell you this is the case at Drumartin, for God Almighty has been at work there lately. A similar tumult was set on foot in Tirarey, by Priest H. about three months ago; and poor man, when he was tired with cursing the schools and the people, or rather finding that the schools flourished under the lightning of his anathemas, he requested me to call upon him last Tuesday, and added, that from what he heard of my character, he would be very glad to have me spend an afternoon with him at his own place. Accordingly I went, after having inspected J. Bourke's and M. Bennett's schools, which are the best schools in my district at present; but he left the house in the same afternoon, before I arrived, and left word that if I came, he might be found at ——— hearing confessions, about a mile off the road. I found him out at last, and he and I differed on the spot. He told me I belonged to a corrupt Society. My answer was, "My principles and Society are according to the word of God; and I am ready to bring forward scripture to prove every part of our conduct." This he denied. "Sir," said I, "our translation is the same as the Douay, except five words." He denied the divinity of the Douay, &c. except the Vulgate. I answered, "If you deny the English translation, you must give up every translation; and so the Latin must fall along with the rest." Question: "Can you read Latin?" Answer: "Yes, and Greek,

and Hebrew, and Irish." We parted like good friends, and shook hands, after I told him, that even the priests, learned as they are, did not understand the scriptures, and their writings will prove it satisfactorily.

Yours, &c.

JOHN M'KAAG.

*From C. H. a Reader.*

Dec. 15, 1822.

"KNOWING that in the last days perilous times shall come," I feel myself very much cast down, seeing it is the case with the weak believers of the gospel in this part of the kingdom, who will, I dread, receive now the greatest blow from the enemy, who are at their wit's end, to devise and invent some means to set a stumbling-block before the weak in faith.

Although the Lord has opened a great field in this dark and remote part of the country, to work his own cause, and called a few from gross darkness to the marvellous light of the gospel—no sooner did wisdom begin to shine—than the enemy envied her progress, and began to persecute.

[He then mentions an instance of very violent and oppressive conduct in a priest towards one of the schools.]

This is our present state, and we have no hope but what arises from the promises; "but if God be for us, who can be against us?" and as liberty of conscience is granted by the present government, I think such conduct should be prevented. It is profitable to "contend earnestly for the faith once delivered to the saints," &c.

That the peace of God, which passeth all understanding, may remain with you, is the prayer of yours, in the bonds of love.

C. H.

THE friends of the Society are put upon their guard against the solicitations of one WILLIAM FARNEL, who is begging, apparently under the sanction of respectable names. No person coming from Ireland, having been employed by the Society, should be encouraged without the written recommendation of the Secretary.

*Subscriptions or Donations received by Wm. Burls, Esq. Treasurer, 56, Lothbury; Chapman Barber, Esq. 44, Chancery-lane, and Mr. Ivimey, Secretary, 20, Harpur-street, London. Meetings of the Committee, No. 6, Fen-court, Fen-church-street, the first Tuesday in the Month, at Six o'Clock in the Evening.*



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

SEVERAL months ago, a kind and liberal friend of the Society proposed to the Central Committee a plan for the liquidation of the remaining debt of the Society (£3000). The principle of the plan was, that the friends of the Mission should unite, and each engage to subscribe a certain sum, on the condition that, by the next Anniversary of the Society, the whole amount should be thus subscribed; otherwise, the engagement to be considered of no effect.

As it is of the greatest importance that such contributions should not affect or diminish the ordinary revenue of the Society, it has been deemed necessary to fix the sum of Ten Pounds as the lowest donation which can be received for this specific purpose; but as many may be desirous to aid in this good work, who may not feel themselves justified in advancing that sum individually, it has been suggested that one or more friends may combine in presenting £10 under one name; i. e. as from A. B. and friends.

A commencement has been made by some friends in the metropolis, and nearly £500 are already subscribed. Measures will immediately be taken to bring the subject more fully before the view of our friends at large, in town and country, and the Committee earnestly hope, that when they are again favoured to assemble with their brethren at the next Anniversary, they will be prepared to congratulate them on the removal of this burden.

On this subject the Secretary will

feel great pleasure in receiving any communications, addressed to No. 6, Fen-court, Fenchurch-street.

ON Wednesday, the 8th of January, a deputation from the Society, consisting of the Treasurer, Secretary, Mr. Gutteridge, and Mr. Hanson, waited, by appointment, on the Right Hon. Lord Amherst, lately elected to the high and important office of Governor General of India. The object of the deputation was to recommend the Missionaries of the Society to his Lordship's protection and good opinion, and, we are happy to add, that they experienced a most polite and favourable reception.

## Foreign Intelligence.

### DIGAH.

THE following brief extract of a letter from Mr. Rowe, dated Jan. 3, 1822, would lead us to indulge the hope that we may, at no very distant period, see the complete abolition of the dreadful practice to which it refers.

Our servants report that a neighbouring magistrate (to his honour be it recorded) lately refused permission for a native woman to burn herself with her deceased husband. They are personally acquainted with the woman, and say she was resolved to burn. To shew her fortitude, she held her finger in the flame of a lamp, after which she distributed her property amongst her relatives, and only waited the permission of the magistrate to execute her design; but that being refused, she had of course to give it up.

She had two small children, who sat bewailing her expected fate; but on hearing the prohibition, they expressed much joy, and returned home well satisfied. On the way home the woman affected to be dying of mortification and grief on account of her disappointment; but she is now become as cheerful and happy as ever she was.

## COLOMBO.

*Extracts of a Letter from Mr. Chater to Mr. Dyer, dated Colombo, Feb. 6, 1822.*

*(Continued from Page 43.)*

Often, very often I feel pained and grieved at heart on viewing and reflecting on the circumstances of this island, and this populous town in particular. Two long streets that lie between the Grand Pass and my other two places of worship are inhabited almost exclusively by Mahometans. They are, in fact, so much theirs that they take their name from them; being called Great and Little Moor-street. Nothing yet has been done, nor any thing worth mentioning been attempted, towards rescuing these poor people from their wretched delusions. It is impossible they should be rivetted to them more firmly than they are. The christian religion they view with contempt, and will hear nothing on the subject. One man, (an inhabitant of Jaffna,) and so far as my knowledge goes, one only has yet been even proselyted to christianity in all Ceylon: and he was held in detestation by all the rest, young and old. One way in which little boys have been known to reproach him was by saying to one another as he passed them in the street, "We often see a fat pig in the street now." The man is a stout fat man, and you know how the disciples of Mahomet regard pigs. In what way any thing can be done for these people, had I time to turn my attention towards them, I as yet know not. I have thought if any thing be attempted it must be by schools similar to those our brethren in Bengal have established among the Hindoos. To pity and pray for them is all I can do at present.

And as to the generality of the people called christians in Ceylon, it is too well known into what a deplorably degraded state they are sunk. It is true great numbers attend the Roman

catholic church; but when we consider for a moment what it is they learn there, (if indeed they learn any thing at all,) who can rejoice in this? And, with a very few exceptions, nothing like serious religion is to be seen among the people of the reformed church. It is but a few times in the year that they attend public worship. The former part of the Sabbath is occupied in bathing, or some such way. And it is very common to see them cleaning or repairing their houses on that day; and feasting, dancing, and card playing are the evening employments of many. I am not now giving you information on hearsay, but making known to you things to which I am eye and ear witness, as I pass the doors of these people every Sabbath-day. Dancing is less common than when I first came here; but it is not long since I saw large parties in two houses on the same Sabbath evening; and that in two of the most public streets in Colombo. These are our Colombo christians! What then can we expect the poor Singhalese to be, who have been brought up with such examples before their eyes? Certainly just such as they are: a poor, ignorant, careless, stupid race of people. This day week, on my visit to Wellampitty, I held a short conversation with a person, from which you may learn the circumstances of the bulk of the people called christians in Ceylon. As I was sitting in a cottage, a venerable looking old man came to the door; I was struck with his appearance, and asked him how old he was? "My age, Sir, is one hundred and three years." "Are you a christian?" "Yes." "A Roman catholic, or of the reformed religion?" "I am of the Dutch religion." "And, what do you know about the things of religion?" "Very little." "Do you know the ten commandments?" "No, I learnt a little when I was a boy, but I have forgot it." "Do you know how you can be saved from sin and hell?" "By praying to God." "Is nothing more needful?" "I don't know." "Do you know nothing about a Saviour?" "No." "Have you never heard about the Lord Jesus Christ?" "No." To question him any farther I deemed quite needless, and proceeded to give him such advice as I thought most suitable to his deplorable case. When it is considered that this is a specimen of the case of hundreds and thousands in Ceylon, it will be seen that a mission-



ary in this country is set down in a valley of dry bones; and it may with propriety be added, "there are very many in the open valley, and lo! they are very dry." But must they then be abandoned to remain in this deplorable condition? Surely by those who have seen and known their circumstances, this cannot be done without incurring guilt of no common magnitude. While, therefore, we cannot give life to these dry bones, we must continue to do all in our power for them; praying, hoping, and endeavouring to believe that the only power which can cause a shaking among them, may at length be exerted. Then shall breath come into them; then they will live and stand up on their feet an exceeding great army.

### BENCOOLEN.

BY the Layton, recently arrived, we have received the quarterly letter from our brethren at this station, dated July 19 last; and as we are persuaded the intelligence it affords will prove highly gratifying to our readers, we proceed to lay it before them without delay.

*Bencoolen, July 19, 1822.*

VERY DEAR BRETHREN,

The period for addressing you having elapsed, we shall now, with much pleasure, endeavour to lay before you the state of our mission. We have not any decided success to communicate; but the state of things is still encouraging; and we hope, that the bread which we are now casting upon the waters will appear after many days. Like the settlers in a new country, we must first clear the ground, and then proceed to ploughing and sowing. Who will reap the harvest it is not possible to say; but should that saying of our Lord, "One soweth and another reapeth," be verified in our case, we, who are the sowers, hope to have our share of joy with the reapers.

We will commence by giving you an account of the distribution of books during the last quarter. In our former letter, we mentioned a little book of easy lessons, which had lately issued from the press, and which was

read with considerable interest by natives of all descriptions. Subsequent observations have fully confirmed us in the sentiments we then expressed; and we have never seen any thing so much in request among the Malays as this little book. The second lesson, which is the simplest thing imaginable, is perhaps the most popular; and is highly applauded for its truth. From the success of this first attempt at little moral works, we feel authorized to conclude, that a series of similar publications would be the means of great good, by exciting a disposition to read, and thus preparing the mind for the consideration of more important subjects.

We have already informed you of the publication of a tract on the creation, containing the first three chapters of the book of Genesis. This little book is also popular; the natives inquire after it under the title of the History of the Prophet Adam. The edition was only 1500 copies; want of paper obliged us to economise, but we find now, that we ought to have printed double that number at least. We have but 400 copies remaining, and we want 1000 for Mr. Evans, at Padang.

We have lately published a small work on Astronomy, which there is reason to believe will soon become popular among the better informed natives. A native writer having received one, and read some parts of it, came the next evening with several young men, who begged copies of this, and of every other book we had. They also asked a number of questions, concerning the form of the earth; the cause of day and night, &c. They were shown a terrestrial globe; and they appeared much gratified by the answers given to their queries. Any thing which indicates thought in a Malay is encouraging; their apathy is so great, that to interest them on any subject of information, seems almost beyond the power of man. Science will not make them christians, but it will assist in dispelling the mists of Muhammedanism, and teach them to use their mental powers.

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our tracts to each district under his government, with directions to the resident native chief to have them distributed. Mr. Burton

took with him a great number for distribution along the coast, when he left us a few weeks ago; and he writes, that they were every where well received, and that the natives read them with much interest. As soon as he arrived at his station numbers inquired for gospels; but alas! he had none. Neither our pens nor our press can supply the present demands for books. Mr. Burton says in a letter to Mr. Ward: "The Lord seems now to have given the whole coast into our hands. Much depends upon the press. Reading is certainly very common, and a relish for it may easily be increased by giving them books which they can understand. Evans will, at the lowest estimation, require a thousand copies of each tract you publish. I think also we ought to make a vigorous effort to support a larger printing establishment, as tracts will certainly be called for, both more frequently and in greater numbers, than you can supply at present." There are very few native works in circulation among the Malays on this coast; those therefore who have a taste for reading, cannot gratify it, but by means of our books. This is a pleasing circumstance, and it is certainly an important object to supply those who wish to read, with such books, as will pour the light of day into their benighted minds.

We have another book of moral lessons in the press. It is that mentioned by Mr. Robinson, in a letter to Dr. Ryland, dated April 3, 1820, and published in the Herald for November in the same year. It has since that period undergone many corrections and alterations. A native who saw the manuscript, requested permission to take a copy; but was not allowed, lest it should get abroad with a number of errors. We hope there is good reason to conclude, that what a native would have given himself the trouble to copy, will not be read without interest.

During the last quarter another school book has been partly composed and put to press, which we shall call, in English, for want of a more appropriate title, Grammatical Lessons. The first part will consist of lessons on orthography; the second will contain lessons on etymology. The first part is in the press, and the printing considerably advanced. This little work is immediately wanted for the native schools. Nothing exists among the Malays in the shape of a grammar

of their own language; nor have we ever met with a single grammatical rule. We shall print as large an edition as our paper will allow, there being reason to expect, that a book of this description will obtain a very general circulation.

The native schools were going on in a pleasing manner previously to the annual vacation; the total number of scholars in regular attendance was one hundred and twenty-three. The vacation is not yet over, but we hope a commencement will be made in a few days. The progress the scholars make is very gratifying; the old men are astonished to see themselves outdone by little boys. There is still much difficulty in securing the attendance of the children; their parents are but little sensible of the worth of instruction, and have their children very little under controul.

We mentioned in a former communication having sent a parcel of books to Moco Moco, at the request of some of the chiefs of that district. Some time ago, the native agent who transmitted them, brought a boy, about twelve years of age, to our central school, stating, that our books had been read and much approved, and in consequence, this boy had been sent for instruction, his friends not being willing that he should remain a buffalo any longer. The boy was admitted, hoping that he might be transformed from a buffalo to a man. He had to commence with the alphabet, and he has already shown, that he has some claims to be considered of the human species.

We are happy to state, that there is an opening for a native female school. The attempt has been made by a Mrs. Knaggs, a member of the church at Batavia, who accompanied Mr. Robinson to this place. She acquired the Malay character at Batavia, for the purpose of teaching a native school here, should an opportunity offer. She has now six scholars, and we hope the number will gradually augment; but we cannot, under present circumstances, anticipate the erection of another school. Mrs. Knaggs is not able to take charge of more than one, and as Mrs. Robinson is dead, and Mrs. Burton gone to join her husband, we have no other female attached to the mission. Malay women are much more accessible than the females of continental India, and will converse very freely with persons of their own sex. They think themselves honoured



by an intercourse with European women; so that a pious female might, in all probability, not only instruct the children, but also be useful among the mothers.

We have commenced a monthly lecture in Malay, for the purpose of giving instruction to the natives in geography, astronomy, history, and any other subject, which may be interesting to them. The first lecture was on geography. The subjects treated of were; The situation of the earth;—form of the earth;—size of the earth;—motions of the earth. Several of the native chiefs were present, and about fifty other persons; mostly men who have some little claim to information. The second lecture was on the peopling of the earth. Some days after, an old man said to Mr. Robinson: "I wish you would publish your last lecture, as I should be glad of more information on that subject; for I cannot believe the stories which the Malays tell us, about people falling from the clouds."

Our native congregation on the Sabbath is very small; the annual fast has done serious injury in this respect; but we are not without hopes, that we shall, in time, regain our lost ground. We cannot, however, allow, that the number of occasional attendants on the Sabbath, forms any true criterion of the state of the mission. If we would form a judgment, we must view things on a large scale, and take into the account all that is doing by conversation, books, and schools, and we shall then perceive, that the mission wears an encouraging aspect. We hope, however, that the word has not been spoken in vain. Without recurring to the information which many must necessarily have received, there is a poor Amboyna woman, who, to say the least, appears to be under very serious impressions. She has requested baptism, but though there appears reason to hope well of her, we have not thought it proper to comply with her request at present. She has given some proof of her sincerity, by separating from a man with whom she was living in an unlawful state. She has a daughter about fourteen years of age; whom she has placed under Mrs. Knaggs's instructions.

We send you the following short specimen of Muhammedan reasoning. Meeting a man one day in the Marlbro' Bazar, (market) who is remarkable for his good sense on common subjects, we inquired what proof he was able to adduce that the Muham-

medan religion was from God. He replied: "This is the proof of it, Abraham built the temple at Mecca."

"There is no proof that Abraham built the temple at Mecca; but could that be proved, it would not follow from thence, that the Muhammedan religion is true."

"The world exists; and that is a proof that God made it; the temple at Mecca exists, and that is a proof that Abraham built it."

"There exists a house belonging to you in the Bazar, and that is a proof that Abraham built it."

Several persons heard this reasoning, yet it is doubtful whether any of them were sensible of the futility of it. Such are the persons with whom we have to deal. What short of a divine power can enlighten their minds?

In England it is a common idea, that death is the consequence of sin, but in this country a different opinion prevails. The Muhammedans think, that men die merely because God has so ordained it, and not because they are sinners. According to their creed, the good angels will all die, and the angel of death himself will not escape. He will be in the agonies of death for a number of years, and will exclaim: "If I had known what dying was, I would never have been the angel of death." When told that death is the consequence of sin, they ask: "How is it then that infants die, for they do not sin?" How lightly must such persons think of sin, and how little are they sensible of its evil nature!

On Friday, May 14, we all three went to a Malay village, called Dusun basar, situate about six or seven miles from Marlbro'. This is the largest and neatest village in this part of the country. The number of houses is about sixty, and the inhabitants about three hundred. The village is divided into two parts, which are separated from each other by a ravine. Each part is situated on a small hill, and both parts are surrounded by a ravine. In one part is the balai or town hall; and in the other, the masjid or mosque. That part which contains the town hall has a much more respectable appearance than the other. The houses are neatly built of boards, and raised on posts about six feet high: some of these posts, like Robin-

\* Not only did Abraham build this temple, but the angel Gabriel fanned away the mountains with his wings, to make room for its erection.

son Crusoe's stakes, are shooting out. How high these houses will grow which are supported by these living posts, it is not easy to say. The advantage of living posts is, that they do not decay. Common posts are liable to rot in a few years, at least that part of them which is placed in the ground, but these, of course, remain good as long as they live. The under part of the house serves for a barn or out-house, and, in most instances, contains large quantities of fire wood; while the vacant space is occupied by a swing, for the amusement of the children. We took up our abode for the day in the town hall, which, however, would not stand a comparison with an English hovel. It was raised on posts, about the same height as those of the houses. The walls were of bamboo, raised about three feet from the floor; the remaining space between the top of the walls and the roof, being open. The thatch was full of holes, and scarcely afforded a sufficient protection from the rays of the sun. The dimensions of this public building were about fifty feet by twenty-five, and it was, without doubt, the worst looking structure in the whole village. This village contains three priests, and as many scribes, besides several other persons who hold some office in the mosque. The chief priest sat down with us in the town hall, and entered into an interesting conversation on the subject of religion. He was very inquisitive about our religious sentiments, and appeared desirous of information. A part of the conversation ran upon some incidents in the histories of Adam, Abraham, and Noah; names very familiar with the Muhammedans. When we came to speak of Jesus Christ and the way of salvation by him, the old priest seemed to think, for the moment, that it was better to trust in the merits of Christ, than in his own good deeds. Several of the inhabitants of the village were present, and took a part in the conversation, while a feeling of mutual satisfaction seemed to pervade the whole assembly. It being Friday, the Muhammedan sabbath, they attended the mosque in the afternoon, and allowed us to be present at their religious exercises. The mosque is a small building raised on posts, with a floor of bamboo laths. It is about twenty feet square, and fitted up with a rustic pulpit, which is quite a non-descript, and of which it is not easy to give even a moderately correct idea.

The bottom was a thick board placed on the floor of the mosque; in each corner of this board a post was inserted, and the four posts were joined at the top by cross pieces of timber. The pulpit was open all round, but the entrance was in the front. The steps were at the back, withinside, and were like those of a common ladder, the bottom ones served for a footstool, and the upper ones for a seat. The priest placed himself upon them with his face towards the people, who all sat with their faces towards the pulpit. He then read a discourse in Arabic, which was sufficiently unintelligible to his auditors; still they listened with profound attention. The priest did not pray in the pulpit; that is the place for preaching or reading, not for praying. When they pray, every face is turned towards Mecca, this they call their kiblât, or point of prayer. The back of the pulpit is in the direction of Mecca, and the front just opposite to the door of the mosque. The people enter, and take their seats with their backs towards the door, and their faces towards Mecca. In this position the pulpit is in their front, and they are in the proper direction for prayer; but as the priest, while he is reading, has his back towards the kiblât, he must, when he prays, descend and turn his face towards the pulpit and the kiblât. Their attitudes of body, while engaged in their devotions, are very imposing, and there is a great appearance of reverence for the Divine Being. They sometimes stand erect, with their hands stretched out and the palms turned upwards; sometimes place their knees on the floor, and sometimes touch the floor with their foreheads. We could not but regret that they did not worship a God in Christ, and we were strongly reminded of the apostle's expression: "Bodily exercise profiteth nothing." Every individual had a small mat on which he sat, and which he either brings with him every time, or leaves in the mosque. The women bring with them a white upper garment, which they put on as soon as they enter the mosque, and take off again as soon as the service is concluded. They occupy a corner of the mosque by themselves behind the men. There were present about ten women and something more than twenty men. Each man brought his creese or dagger with him, which he laid on his mat during the time of prayer. The whole service occupied about an hour. Happy should we be



to see this mosque turned into a place of christian worship, and these poor Muhammedans into the disciples of Jesus!

It has pleased the Lord to remove our much esteemed friend the Rev. C. Winter, the chaplain of the settlement. He was a good man, and remarkably meek and unassuming. When we met together, he was always ready to introduce religious subjects, and the last conversation we had with him was on christian experience. It was on Monday evening, just after the monthly prayer-meeting, when, according to his usual custom, he invited us to take tea with him. He spoke that evening from the story of the Philippian jailor; little thinking it was the last time he was to speak for God. The next day he was taken ill, and never appeared in public again. We were with him much during his last illness, and though his disorder, which was a fever, prevented his conversing freely, it was easy to perceive, from the little he did say, that his mind was in a calm and peaceful state. His patience under his sufferings; his entire resignation to the will of God; his tender affection for Mrs. Winter; and his thankful disposition to all his attendants, were truly admirable. It was on his death-bed, that he preached his loudest sermon: it was here, that he appeared the christian indeed. Surely none who witnessed this death-bed scene, could help exclaiming: "Let me die the death of the righteous, and let my

last end be like his!" The settlement is now without a chaplain, and Mr. Robinson has been requested to take upon himself the performance of the duties, so far as he can, consistently with his own principles. This appointment will interfere in some measure with our engagements among the natives, as Mr. Robinson must now preach in English on the Sabbath morning, instead of going among the natives, which has hitherto been our constant practice; but it seemed right to comply with the wishes generally expressed, otherwise all public worship in English must have been suspended till the arrival of another chaplain.

Having now laid before you the state of our affairs, you will perceive, that there is no cause for discouragement, but abundant reason for thankfulness to our gracious Lord, who has set before us such an open door. We entreat your prayers on our behalf, and we hope that we ourselves, are becoming increasingly sensible of the need of prayer, in order to success. "Without me ye can do nothing," is a truth, which we wish to be always deeply impressed upon our minds. We might take encouragement from the general appearance of things, but we prefer looking to the Lord for the outpouring of his Spirit, without whose sacred influences, no sinner will ever be converted.

We remain, dear Brethren,  
yours very sincerely,

W. ROBINSON,  
N. M. WARD.

*Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1822, to January 20, 1823, not including Individual Subscriptions.*

FOR THE MISSION.

£ s. d.

Hants and Wilts Assistant Society, by Rev. John Saffery--

Ashley .....	0	16	0	Malmsbury .....	8	18	6
Batramsley....	8	11	0	Newport .....	2	2	6
Blandford ....	2	2	0	Ringwood .....	4	11	0
Broughton ....	17	12	7½	Romsey .....	17	3	2
Calne .....	2	2	10	Salisbury, &c. ....	133	18	10
Chippenham ..	2	0	6	Shrewton .....	2	6	7½
Chittern .....	2	3	7	Sodbury .....	4	3	6
Clutton .....	1	4	1½	Southampton .....	19	17	6
Crockerton....	2	10	0	Trowbridge .....	10	13	6
Devizes .....	32	19	0	Warminster .....	1	13	4½
Downton .....	4	7	0	Wellow .....	1	12	0½
Fareham and } Titchfield }	10	12	0	Westbury .....	2	0	0
Frenchmere ...	0	14	0	Whitchurch .....	20	10	0
Grittleton ....	2	15	9	Wimborn .....	6	13	6
Hartley-row ...	3	10	0				
Heytesbury ...	2	1	0				
Lockerly .....	4	0	0				
Lymington ....	20	9	6				

555 14 5½

Sums previously acknowledged in  
the present Year . 346 5 5½

701 19 11½

	£	s.	d.
Olney, Friends at, by Rev. J. Ivimey .....	2	4	6
Northampton, Friends, by Rev. T. Blundell .....	11	3	3
Weymouth, Subscriptions, by Rev. W. Hawkins .....	6	5	0
Nairnshire, (N. B.) Society for propagating the Gospel, by Rev. W. Barclay .....	5	0	0
East Dereham, Subscriptions, by Rev. J. Williams .....	19	1	10
Western Society, by Rev. R. Horsey,—			
Taunton .....	3	16	6½
Exeter .....	17	5	5
	21	1	11½
Rugby, Female Society, by Rev. E. Fall .....	6	13	6
Newport Pagnel, Friends, by Rev. G. Foskett .....	4	3	6
John Mortlock, Esq. by Mr. J. Phillips .....	21	0	0
Friend, by Rev. Thomas Griffin .....	1	0	0
Mr. Jonathan Cook, by William Burls, Esq. ....	1	0	0
John Singleton, Esq. <i>Wigan</i> , by Mr. Brown .....	1	0	0
A Friend to Missions, <i>Newark</i> , by Rev. W. Perkins .....	1	0	0
Lincolnshire Drill Man, by Mr. Dyer .....	1	0	0
Newcastle on Tyne, Auxiliary Society, by Mr. Fenwick .....	31	14	0
Trowbridge, Female and Juvenile Missionary Society, by Mrs. R. Harris .....	16	0	0
Bluntisham, Friends, by Rev. S. Green .....	3	15	0
Glasgow, Auxiliary Society, by Mr. James Deakin .....	170	18	8
including the following Sums.—			
Hutcheson Town, Relief Congregation, Auxiliary Missionary and Bible Society, by Mr. A. M'Caul			
Second Donation .....	10	0	0
Glasgow, Female Association .....	57	11	8
Carmunnoch, Bible and Missionary Society, by Mr. Whyte .....	5	0	0
Baptist Church, Kilbauken, by Mr. A. Watson .....	1	0	0
Paisley and Renfrewshire Bible Society, by Rev. Robert Burns .....	20	0	0
Kirkintulloch Missionary Society, by Mr. Baird .....	2	0	0
Penny-a-week Association, in Rev. Messrs. Kid- stone and Brash's congregation, Glasgow, by Mr. Thomson .....	10	0	0
Legacy of the late Mr. John Peters, Airdrie .....	19	1	0

## FOR THE TRANSLATIONS.

Newcastle on Tyne, collected by Miss Angas .....	13	11	4
Friend, by Rev. C. Neale .....	10	0	0

## FOR THE SCHOOLS.

Committee for conducting the 'Youth's Magazine,' by W. B. Gurney, Esq. ....	Second Donation	40	0	0
--	-----------------	----	---	---

## FOR FEMALE EDUCATION.

Birmingham Society, for Schools in Calcutta, by Mrs. Blake- more .....	10	0	0
---	----	---	---